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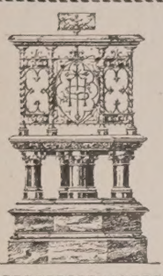

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The Living Church

Saturday, October 14, 1893

News and Notes

THE CONSECRATION of the Rev. J. B. Cheshire, Jr., D. D., as Assistant-Bishop of North Carolina, will occur on Sunday, Oct. 15th, instead of on St. Luke's Day, as previously announced. The place will be Calvary church, Tarborough, N. C., and the consecrators will be the Bishop of North Carolina, the Bishop of East Carolina, and the Assistant-Bishop of South Carolina. The preacher will be the Bishop of Kentucky.

THE REV. GEO. HODGES, D. D., was last week elected to succeed Dr. Lawrence as dean of Cambridge Theological School. Dr. Hodges, it will be remembered, was recently elected Assistant-Bishop of Oregon, but did not accept. Theologically he is in harmony with the environment at Cambridge.

WE DEEPLY REGRET to learn that Bishop Whittle of Virginia, who has been suffering for a long time with inflammation and ulceration of one eye, so that he could with difficulty either read or write, has been compelled to have the eye removed. The operation was performed on Saturday, Sept. 30th, and good results are hoped for.

FATHER HALL'S acceptance of his election to the bishopric of Vermont, together with his announcement that he has been released from his vow of obedience to the Society of St. John the Evangelist, will relieve the minds of those who have again conjured up the spectre of a foreign superior interfering in the internal affairs of the American Church.

OF THE Parliament of Religions the Boston *Congregationalist* says: "The Parliament has shown how nearly at one in all fundamental doctrines of faith and practice are the members of the great Christian bodies. To the Roman Catholic, the Greek, the Armenian Christian, and to the Protestant believer, Christ is alike precious and is alike regarded as the only Saviour. Leaving out minor differences, which history has yet shown to be important and which Protestants cannot give up, it has been made evident that no better or abler defenders of the Christian faith in some of its most essential principles can be found than are to be found in the Roman and the Greek Church."

NOT LONG AGO we published an editorial on the evils of the sweating system. It is gratifying now to be able to report that one State at least has found the needed remedy, and has practically abolished sweat shops. By the appointment of women inspectors and the enforcement of factory inspection laws, Pennsylvania "has thrown her protecting arms about the helpless and oppressed, and made the factory inspector the moral and temporal redeemer of a vast army of employees. Employers secure greater and better returns from labor in twelve hours than they formerly did in sixteen and eighteen hours a day, and employees are better able to give the returns."

MR. HIGH, in an interesting paper in *The Atlantic Monthly*, shows why the famous bequest of Mr. Tilden for a library and reading room in New York City was pronounced void in the courts. A careful reading of the will brings to light the fact that the purpose of the bequest is nowhere clearly defined. The following points seem to be left open: The amount to be appropriated to a special object, or whether anything should be so appropriated; the character of the object itself, or whether it should be anything at all. The courts necessarily decided that there was nothing sufficiently definite in this to form the foundation for a trust. Yet this will was drawn up by Mr. Tilden himself, one of the ablest lawyers in the Union. Mr. Crerar, of Chicago, on the other hand, though not a lawyer, knew what he wanted, and made it so clear that the attack upon the will was a predestined failure. A magnificent library on the south side of Chicago will be the result.

THE PRIMATE OF ALL CANADA is the title given to the new office created by the General Synod of the Church of England in British North America. By unanimous consent of all the bishops, the Metropolitan of Rupert's Land, the Most Rev. Robert Machray, D.D., was chosen for the office. The choice is considered an eminently suitable one, as Archbishop Machray has been a powerful factor in the building up of Church life in the great Northwest, and his great vigor and energy and marvelous accuracy of detail render him admirably adapted to the duties of this new position. Since 1865, when he was consecrated Bishop of Rupert's Land, that vast diocese has been subdivided into six suffragan bishoprics, while his own diocese to-day has eighty clergy in place of the eighteen at work there when he first became their bishop. St. John's college, then a small affair in a little building, with $125 worth of books, is now a well equipped institution, with good building, ample lecture rooms, and excellent library. Last year the Queen, in recognition of his services, conferred on him the high honor of Prelate of the Order of St. Michael and St. George.

ONE of the most important of the religious congresses is in session in Chicago as we go to press, under the auspices of the Evangelical Alliance. Besides the principal congress there are many section meetings held. Subjects of general interest to the Christian world are ably presented, especial prominence being given to practical work in which there might be more united and co-operative action. Many eminent men of Protestant denominations at home and abroad are giving results of study and experience in every department of religious enterprise. Societies, clubs, schools, missions, charities, and all sorts of Christian agencies are under discussion. Among the local managers we note the name of the Rev. Floyd W. Tomkins, Jr., rector of our St James' parish, Chicago. Bishop Coxe is one of the principal speakers, his subject being "Organic Union, its Reasons and Prospects." The Rev. Percy S. Grant and the Rev. Dr. Rainsford, of our clergy, are prominent on the programme as dealing with working people.

THE CONSECRATION of the Rev. A. C. A. Hall as Bishop of Vermont and his entrance on ecclesiastical jurisdiction will suggest a thought to the Commission on Constitution and Canons, soon to meet in New York. He was ordained priest of the Church of England, and is now canonically connected with the see of Oxford. Title I, Canon 14 forbids him to officiate in any congregation in this Church until he has presented letters dimissory from his Bishop, and exhibited other testimonials. The canons farther provide: "He shall not be allowed to settle in any parish, as canonically in charge of the same, until he has resided one year in the United States subsequent to the acceptance of his letter of dismission." Now Mr. Hall must return here as a priest of the Church of England. He will be consecrated bishop, and by that act be admitted to officiate at pleasure in all the parishes of Vermont and practically be settled over every one of them. The canons carefully provide that the person to be made deacon shall be both postulant and communicant, and that he who is to be ordered priest, shall have been deacon for a specified time. All that is said with reference to the person to be ordained bishop, beyond testimonials to his character and general qualifications, is in Title I, Canon 19, Sec. IV: "No man shall be consecrated a bishop of this Church until he shall be thirty years old." No objection is raised in the case of Mr. Hall, for years connected with a diocese of the Church and well known. But what may arise if some other person, a minister of a foreign Church, should be chosen bishop?

Brief Mention

——Some one has made an estimate of the number of miles travelled over in the course of an evening devoted to the terpsichorean art: An average waltz takes a dancer over about three-quarters of a mile; a square dance makes him cover half a mile. A well-filled program therefore gives: Twelve waltzes, nine miles; four other dances, at a half a mile apiece, two miles more; grand total, eleven miles! No wonder the fair devotees are so tired the next day.——From a recent census return relative to the number of church buildings in the Dominion of Canada, the Church of England, though fourth in its numerical membership in the Dominion, has built the largest number of new churches of any religious body. The Roman Catholics are at the bottom of the list ——That simple but beautiful little story, "Jessica's First Prayer," by Hesba Stretton, has found three-fourths of a million readers in England alone. It has been translated into Arabic, Cingalese, Japanese, Bulgarian, Greek, Russian, Italian, Spanish, Portuguese, German, and French.——For the first time, in the year 1894, a portion of the British Empire will be governed by the equal votes of men and women. In New Zealand the Electoral Reform Bill has been passed, which confers the right of franchise upon women, and the election of next December will be held upon the new suffrage. The population of New Zealand is not much over half a millon. The people are prosperous and self-respecting, the average intelligence is high, and the experiment will have every chance of a fair trial.——The Haverhill *Gazette* is quoted as saying that Rabbi Schindler is "one of the best types of an earnest Christian gentleman among the whole Jewish race in this country."——The doctrine of "heredity" finds illustration in the fact that Mrs. Starr and her daughter, who went out to China with the Rev. F. L. Hawks Pott on Aug. 1st, as helpers in his work, are descendants of Mary Seabury (born 1708), whose brother, Samuel, was the father of the first Bishop of Connecticut.——*The R. C. Tablet* says that Cardinal Vaughan, in reply to a correspondent who addressed him on the question of the validity of Anglican orders, said that he did not know one of the twelve hundred bishops of the Catholic Church who would admit the validity of Anglican orders. The Holy See had refused to give any such recognition, and did not recognize in the Anglican body the possession of Apostolical succession or a valid priesthood. So much worse for the so-called "Holy See"!——It is a curious custom, that the Ballarat Synod, Australia, indulges in, of criticising and amending the President's address. One member gets up and objects to a remark, and the Bishop withdraws the sentence; another finds fault with another remark, and the House debates the matter, eventually deciding that the reference shall stand; and then, most marvellous of all, a Wesleyan minister complains in a local paper of a statement, and it is promptly expunged!

Consecration of the Rev. Dr. Lawrence

The Consecration of the Rev. Dr. Lawrence as Bishop of Massachusetts took place at Trinity church, Oct 4th. At 11 o'clock the joyous strains of the processional hymns, "Glorious things of Thee are spoken" and "Crown Him with many crowns," announced the commencement of the service. The diocesan clergy, to the number of 200, robed in Trinity chapel and marched in the procession, preceded by the visiting clergy to the number of 72. They were followed by the Standing Committee, the Bishop-elect attended by the Rev. Arthur Lawrence and the Rev. Augustine H. Amory. Presiding Bishop Williams, participated with Bishops Clark, Whipple, Neely, Doane, Huntington, Niles, Randolph, Potter, Courtney of Nova Scotia, and the Greek Archbishop of Zante. The service of the Holy Communion was begun by the Presiding Bishop; the Epistle was read by Bishop Neely, the Gospel by Bishop Courtney. The *Gloria tibi* was by Durham and was well rendered by a choir of 75 boys and men under the charge of Mr. Horatio Parker of Trinity church. After the singing of the hymn, "Ye Christian heralds, go proclaim salvation in Emmanuel's name," the venerable Bishop Whipple preached eloquently from the text, St. Matt. xxviii: 19, 20. In his address to the Bishop-elect he said:

> Brother beloved, what can I say to you to day? Forget these bishops. Forget this gathered congregation and think of yourself as kneeling to receive from the pierced hands of the Saviour the office of a shepherd of His flock which He has purchased with His blood. In your life as a parish priest and as a guide and

teacher of those seeking the ministry, and in your personal relations to this commonwealth, God has been preparing you for this work. To you the Saviour says to-day: "You have not chosen Me, but I have chosen you and ordained you, that you shall go and bear fruit." You will be happier than I dare to hope if there do not come to you times, as there have to me, when you would exchange your episcopate for the humblest parish in the land. He who sends you will go with you, and He can make your bishop's life the happiest life God ever gave to man. Whether your episcopate is shorter or longer, we believe that, sustained and cheered by the love of loyal people and with God helping you, you will heal many alienated hearts, comfort many weary souls, and help many wandering ones home. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

The Archbishop of Zante read an address in English, in which was expressed his pleasure at being present, and said:

For while you are all Protestants, you are at the same time Catholics, and you will continue to draw to you the attention of the Catholic Church; for while you have protested you have accepted a great part of the rites of Catholicity, and you have not rejected all of the Catholic traditions. All Christian churches will cast their eyes towards you in the future, when, by the grace of God, all take steps for the union of all the Christian world under one authority and under one sceptre. In this hope I greet you as my brethren in Christ, I embrace your Church—this Church—as my Church.

The presentation of the Bishop-elect was made by Bishops Clark and Potter. The Rev. W. H. Brooks, D. D., read the certificate of election by the convention of the diocese. The Rev. A. St. John Chambre, D. D., read the canonical testimonial of the Standing Committee. The consent of the other dioceses was read by the Rev. George S. Converse, D. D.; that of the bishops by the Rev. J. L. Reese, D. D. The promise of conformity followed, and Bishop Doane read the Litany. During the vesting of the Bishop-elect, the anthem, "Lovely appear over the mountains the feet of them that preach and bring good news of peace," was sung by the choir. The *Veni Creator Spiritus* was repeated, followed by the imposition of hands, in which all the bishops present participated, except the Greek Archbishop. The offertory anthem was "Holy Spirit come, O come" (George C. Martin), the offering being devoted to the Diocesan Board of Missions. Bishop Williams proceeded with the rest of the Communion service as Celebrant, assisted by the other bishops. The benediction was given by the Greek Archbishop in Greek and English. The retrocessional hymns were "The Son of God goes forth to war," and "All hail the power of Jesus' name."

There were present at this service beside the 400 ecclesiastics, the Governor of the State, Lieut-Governor Wolcott, Judges Putnam, Colt, Nelson, U. S. Marshall Doherty, U. S. District Attorney Sherman Hoar, Commander Fyffe of the navy yard, Commander Pope of the Marine Corps, Mayor Matthews, President Eliot of Harvard University, and other distinguished persons. All the societies and organizations of the diocese were well represented. The service before the consecration at 9 o'clock was conducted by the Rev. Dr. Chambre. The luncheon at the Vendome, at the invitation of Mr. Amory A. Lawrence, a brother of the bishop, was attended by nearly 500 of the clergy and laity.

Bishop Lawrence has already issued the list of autumnal visitations, and appointed the Rev. W. H. Brooks, D.D., as his private secretary. He will be succeeded by the Rev. George Hodges, D.D., rector of Christ church, Pittsburgh, who has been appointed dean of the Cambridge school, at a meeting of the trustees on Oct. 4th. The Bishop will have his office at the Diocesan House, and may be seen there, every Tuesday and Thursday, from 10 A. M., to 12 M. The Rev. Wm. Lawrence was born forty-three years ago in Longwood, a suburban district of Boston, the son of Amos A. Lawrence, of the Lawrence family that made the now great manufacturing city of that name on the Merrimac river. Bishop Lawrence inherited from his father an ample fortune, which made him early independent of any regular occupation had he so chosen to live. In college he took a high standing in his class. After he was graduated from Harvard he studied theology at Andover, going afterward to Philadelphia, and finishing his course at the Episcopal seminary in Cambridge. From there he was graduated in 1875, and ordained in 1876. In that year he went to Lawrence as assistant to the Rev. Dr. Packard, of Grace church, and in the following year succeeded to the rectorship. In 1877 he was called to become assistant dean and professor of homiletics in the Theological Seminary in Cambridge. When Dean Gray died in 1889, Dr. Lawrence was made his successor.

Canada

Very successful harvest thanksgiving services were held in Grace church, Milton, diocese of Niagara, on Tuesday, Sept. 19th. The Rev. R. F. Dixon, of Hamilton, preached in the morning an earnest sermon on Luke xii: 15, his subject being "The Blessings of Life." The church was beautifully decorated with flowers and fruit. The singing was admirable; the choir, under the skillful management of Mr. Collins, the choir-master, performed their parts well. More than half of the congregation remained to show their thankfulness to Almighty God by partaking of the Holy Eucharist. The rector, the Rev. P. T. Mignot, was the celebrant, and he was assisted by the Rev. I. Seaman. In the evening there was a musical service. The congregational singing was very good. The Psalms and the anthem, "O Lord, how manifold," by J. Barnby, were sung very heartily by the choir. Two solos were introduced into the service, Adams "Holy City," sung by Miss Alice Burrowes, and Torrington's "Abide with me," sung by Miss Alice Klinger, both members of St. James' cathedral choir, Toronto. Miss Carter, of Milton, in the morning, and Mrs. Dowding, of Hamilton, in the evening, presided at the organ in a very creditable manner. The Rev. A. J. Belt, of Guelph, preached an able sermon from the text, Eph. iii: 16-18, his subject being "St. Paul's prayer for blessing." There are marked signs of Church life and growth in Milton. Mr. Mignot succeeded the Rev. W. J. Mackenzie, by whom a thoroughly solid foundation of Catholic truth has been laid, and Mr. Mignot is well qualified to carry on the good work to a successful issue. The Rev. J. Fletcher, of Omagh and Palermo, assisted in the services of the day.

New York City

The Domestic and Foreign Missionary Society has received a legacy of $35,000 by the will of the late Amelia B. Morris, of Baltimore; and the General Theological Seminary has received $2,500 from the same source.

In the Fayerweather will case Surrogate Ransom has decided that the trust enacted for the benefit of the colleges must be passed on by a court of equity. As Columbia and four other colleges have begun suit in the Supreme Court, claiming the residue of the estate amounting to more than $3,000,000, this contest will be a final settlement of the matter.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, has leased for three years the edifice formerly occupied by the church of the Epiphany, and abandoned when that church united with and moved to the edifice of the church of St. John the Baptist. The old edifice will be used as a mission by the church of the Heavenly Rest, under the care of the Rev. Messrs. Arthur H. Judge and W. W. Smith, assistant clergy of the parish.

At St. George's church, Mr. Robert Carmichael completed in September a service of 25 years as a member of the choir. The seaside cottage of the parish was open from June 16th to Sept. 15th. The excursions were so arranged that each organization and society had its own regular days, and at least three outings were given to every one. The total number of excursionists was 11,528; total cost, $3,065. The cost per excursionist was 17 cents, and the cost per head of guests for a week was $1.78. This is a remarkable showing, on the side of much accomplished at relatively small expenditure. The cost of guests per week, included not merely the expense of their board, but the ratio of cost of the fuel, servant's wages, and board of the permanent household of eight persons. The cost for each excursionist included refreshments furnished, music, bathing suit, and sundries. It certainly shows what good management can do.

The rector of St. Ann's church, West 18th st., the Rev. Dr. Krans, preached the 41st anniversary sermon on the first Sunday in October. The number of Baptisms reported was 40, confirmed 42, marriages 28, burials 29, a proportion in each case being deaf-mutes. The aggregate of receipts for the year was $31,794.73, $8,479.58 being for current expenses including $1,000 from Trinity church; and $10,184.52 being for the Endowment Fund of St. Ann's church, and $10,200 for the endowment of the Gallaudet Home. The deficit in current expenses for the year is $1,500. Offerings from without the parish were asked for the Endowment Fund, which now amounts to $30,000 and which has been raised mostly within the parish. Unless this fund is increased the parish will *nolens volens* be compelled by the instinct of self-preservation to abandon its present situation. In addition to an Endowment Fund of $150,000 the parish needs $75,000 or $100,000 for taking down the present buildings and re-building so as to include on the four lots a church better adapted to the services, together with a rectory and a parish building. The difficulty of securing more land adjoining makes this desirable and necessary if the parish is to continue where it is.

On Sunday, Oct. 1st, the Rev. Dr. Geo. H. Houghton celebrated his 45th anniversary at the church of the Transfiguration. There were two celebrations of the Holy Eucharist, at the second of which Dr. Houghton preached a commemorative sermon from the text, Joshua xiv: 10, "And now behold the Lord hath kept me alive these forty and five years." He referred to having begun the services in a small room, and to have been regarded then as the leader of a forlorn hope. The parish was now, he said, in a flourishing state. It had a chapel in West 69th st., a free library, a St. Christopher class for the instruction of small girls, a St. Anne's Guild for workingwomen, a St. Monica's Guild for colored women, an Altar Society for the care of the church and its appurtenances, a guild of the Holy Innocents for the care of sick and helpless children, a St. Agnes' Guild of young women, a choir guild, a service guild whose members serve at the altar, a maternity society for poor women and their infants, a missionary and aid society for providing needed clothing for Church missionaries and their families, two Sunday schools, a sewing school for children, and an emergency hospital. The grounds and building of the church were free from debt, and an endowment was gradually being raised to provide against future contingencies. The parish had steadily maintained a high order of ritual at its services, and declared the whole doctrine of the Church without compromise. Dr. Houghton received many hearty congratulations from parishioners and others in the course of the day.

The first meeting for the year of the trustees of Columbia College was held on the afternoon of Monday, Oct. 2nd. Among those present were Bishop Littlejohn, the Rev. Dr. Morgan Dix, Messrs. Stephen P. Nash, Wm. H. Draper, Geo. G. Wheelock, and Geo. R. Reeves. Mr. Wm. C. Schermerhorn was elected chairman in place of the late Hon. Hamilton Fish, LL. D., who had at the time of his death filled the position 34 years. Resolutions were adopted expressing sorrow at the death of two members of the board, the late Justice Samuel Blatchford and Hamilton Fish. The president and treasurer presented their annual statements. President Seth Low, LL. D., in his annual address especially recommended the establishment of an adequate gymnasium on the new site of the college. Courses to the number of 20, and including 101 lectures open to the public, were given during the past year by professors of the college in co-operation with Cooper Union, the Metropolitan Museum of Art, and the American Museum of Natural History. Arrangements have been made for the continuance of these courses during the coming winter. Provision to commemorate the late Rev. Dr. Barnard, president of the college, has been made in the shape of a chapel at Sheffield, Mass., his birthplace, and by a Barnard fellowship, and the Barnard medal for scientific research at the college. Under the new college statutes free tuition may be granted by the faculties, except the medical faculty, to students of the upper classes, to the extent of 10 per cent. of their numbers, on the ground of ability, character, and need combined. In the school of arts, or college proper, there are in effect 12 endowed scholarships, but in no other department of the university are there any. Not including the holders of these scholarships, the college granted free tuition during last year to 105 students in the different parts of the university, and reduced the tuition in 9 others. By the revised statutes a gift of $3,000 will endow a scholarship in perpetuity in any school of the university. In view of the number of thoroughly deserving young men in New York who could be thus enabled to acquire an education, it is hoped that this part of the university's equipment may be remembered by persons of means.

The college has entered upon its 140th year with unusual indications of prosperity. The alumni association held its annual meeting Monday night. A report was read from the Standing Committee, announcing progress in the forming of local associations throughout the country. The following officers were elected for the ensuing year: President, Geo. G. De Witt, '67; vice-president, Wm. G. Lathrop, Jr., '62; secretary, Wm. S. Sloan, '82; treasurer, Alexander B. Simonds, '73; and a standing committee to serve for three years, consisting of Messrs. Nicholas Fish, Robert C. Cornell, Geo. Sherman, and Guy Richards.

Philadelphia

By a vote of the vestry, St. Simeon's church (the Bishop Stevens' memorial) is now open all day, on week days, for private devotion.

Bishop Whitaker returned home at the close of September greatly benefitted by his two months' vacation, which he passed in British Columbia and the Northwest, accompanied by Mrs. Whitaker.

The Divinity School re-opened on the 28th ult. with 20 new students, the largest number of matriculants in the history of the institution. The total number of students at present is 35, including one from Tokio, Japan. On the Feast of St. Michael and All Angels, Bishop Whitaker made an address, and was the Celebrant of the Holy Eucharist, in the chapel of the institution.

Christ church, the Rev. Dr. C. Ellis Stevens, rector, has been carefully repaired and freshly painted during the past summer, and, though losing none of its "venerable dignity," presents a more attractive appearance than for some time past. Services were continued under the assistant, the Rev. E. G. Nock, and the church was kept open daily all summer. The rector returned from his vacation early in September, and is, as usual, hard at work.

At a meeting on the 4th inst., in the parish building of St. Stephen's church, at the call of the Rev. Dr. S. D. McConnell, rector, representatives of the societies for the relief of the unemployed discussed and acted upon an important movement in the work of relief—the consolidation of the societies at a central headquarters. Three committees each of nine clergymen, laymen, and representatives of local aid and relief societies were named, and other committees were appointed to procure a central depot, and to issue an appeal to citizens at large. It is characteristic of the broad-minded rector of St. Stephen's to initiate this movement, and prominent ministers of the various denominations are expected to co-operate in this most merciful and Christian work.

The Rev. Alfred Bowyer Sharpe has been unanimously elected rector of St. Clement's church, to succeed the Rev. Father Davenport, and on the 4th inst. the vestry received Mr. Sharpe's acceptance of the charge. The new rector was

born, 1851, in Warwickshire, Eng., was educated first Westminster, and afterwards at Christ church, Oxford. Some five years ago he came to this city, where he passed six months, assisting in the work at St. Clement's, and then returned to Luton, Eng. In February, 1891, he came again to this country, at the request of Father Davenport who had been his college-mate at Oxford, and was made rector's assistant. In his annual report of the parish, Father Davenport gives the following statistics: Baptisms (including 11 adults) 94; confirmed, 32; present number of communicants, about 700; marriages, 7; burials, 47; services on Sundays (including 195 Celebrations) 321; on other days (including 465 Celebrations) 1,208; Sunday schools: officers and teachers, 24, scholars, 215; Bible classes, 2 teachers and 35 members. Among the parish agencies are St. Clement's Hospital for epileptic cases; dispensary for the poor of the district; Seashore Home where over 300 women and children were entertained during the summer; the Sisterhood of All Saints'; the mothers' meeting; and seven guilds, viz.: Iron Cross, Holy Cross, Altar Guild, St. Mary, St. Martha, Holy Child, and St. Vincent. During the past year over $16,000 have been expended, the larger part of this amount being devoted to benefactions and works of charity.

The handsome edifice designed as the parish building of St. Paul's church (Divinity School mission), which has been in progress of construction nearly a year, is now completed. It has been erected under the auspices of the faculty and working guild of the Divinity School, and between $25,000 and $30,000 have been expended in its construction. The building is eligibly located, has a spacious lawn fronting on 47th st., and a lot on Kingsessing ave. on which will be eventually erected the main church building, and occupies a space of 82 by 66 feet. The material used is a light-colored acme Avondale stone of bright and cheerful appearance. The hot air and ventilating arrangements are very complete and the building has ample gas fixtures, besides an electric light plant. The basement is furnished with wash rooms, closets, and kitchen sinks; there is space for a fully equipped gymnasium. The ceiling is 11 feet in height, and a dumb waiter runs from the basement to the main floor. In the chapel there are no pews, only movable chairs and benches. The finishing is a fine quality of natural wood. There is a convenient vestry room and an organ chamber on the right-hand side of the chancel, and the instrument is supplied with an hydraulic engine. In the choir stalls are accommodations for 35 choristers. In the front part of the chapel is a gallery with a seating capacity for 50 children. On either side of the chapel are two class rooms which are fitted up very handsomely. A large vestibule and stairway runs from the basement to the second floor, on which is the rector's study, 32 by 15 feet, two large class rooms, quarters for the janitor consisting of four rooms, besides other apartments. Messrs. Furness and Evans are the architects, and the building is so constructed that an imposing tower can be erected at any time in the future. An account of the dedicatory services will appear in our next issue.

Diocesan News

Louisiana

Davis Sessums, D. D., Bishop

NEW ORLEANS.—The Bishop Galleher memorial chapel has been begun. The completion of the structure is contracted for this coming fall. In accordance with Bishop Galleher's expressed desire, the chapel is located on Esplanade ave. between Treme and Marais sts., and is to be used not only for private prayer and devotions, but for the instruction of children in the ways of the Church, and for a meeting place for all organizations for Church work. Those who desire to contribute towards this memorial chapel are invited to do so. Mr. W. B. Redmond, Mgr. Bradstreet's Mercantile Agency, Camp and Canal sts., New Orleans, is the treasurer of the fund.

Connecticut

John Williams, D. D., LL.D., Bishop

The new rector, the Rev. N. H. Hutchinson, has taken charge of St. Peter's church, Milford, the former rector, the Rev. Mr. Paradise, having removed to the diocese of Rhode Island.

The new year at the Berkeley Divinity School began with Evening Prayer on Tuesday, Sept. 19th. There are 13 new students; eight are juniors, 3 middle class men, two seniors. One of the juniors, Mr. Hayakawa, is a native of Japan, who purposes to spend three years in the school and then return to engage in work in his own country. The staff of instructors in the school remains about the same as last year, though an effort is now being made to introduce a musical department, under the charge of the organist of the parish church, Mr. W. H. Brown. During the summer vacation the chapel has been renovated and its decorations re-touched where moisture from the stone walls had partly destroyed them. The Bishop is enjoying fairly good health, and will instruct the students as usual.

The chapel of St. Mary's-by-the-sea, at Black Rock, was opened for divine service on Sunday, Oct. 1st, for the first time. The services began at 3:00 P. M. There were present at this service representatives from the wardens and vestrymen of St. John's church, Bridgeport, St. Paul's church, Fairfield, and also from Trinity and Christ church, Bridgeport. The services were conducted by the Rev. W. H. Lewis, rector of St. John's, who preached a most excellent sermon from Psalm cii: 12. Services for the present are to be conducted under the direction of the rector of St. John's church. It is expected that the Bishop will be present and consecrate the church on Tuesday, Oct. 10th, at 11 A. M. St. Mary's-by-the-Sea was built for about $5,000. Mr. T. W. Pearsall was the donor of the land, and with Mr. Jonathan Thorne was one of the largest contributors. The property has been deeded by Mr. Pearsall to St. John's church, Bridgeport. Among those who have done active service in the good work of the building of St. Mary's-by-the-Sea, in addition to Mr. T. W. Pearsall and his family, are Mr. and Mrs. Jonathan Thorne, Mr. and Mrs. E. B. Walker, Commodore and Mrs. Bateman, and General and Mrs. T. L. Watson. The interior of the chapel is most tastefully furnished, and everything speaks well for the committee who have had the work in charge.

BRIDGEPORT.—A farewell reception was given by the congregation of Christ church to the Rev. Beverly E. Warner, who has accepted a call to New Orleans, La., and will soon depart for his new field of labor. His work in this city has been a success, and his departure is regretted by the entire community.

HARTFORD.—The Rev. C. G. Bristol has entered upon his duties as rector at the church of the Good Shepherd. As a result of his three years' labor in Danielsonville, a new church was built in that place, and the membership of the parish greatly increased. The church was opened for the first time Sept. 24th, since the improvements were made by Mrs. Colt, and presented a beautiful appearance. The church has been newly furnished with carpets and cushions. In each pew there are handsome new Prayer Books bound in seal with the name of the church on the covers. The interior has been newly frescoed, and the wood-work oiled. The brass work has been polished, and portions of the pillars decorated with silver. New foundations have been built for the back part of the church. The Sunday-school room has also been re-decorated.

Indiana

David E. Knickerbacker, D. D., Bishop

The Convocation of Northern Deanery met in St. Mark's church, Lima, Sept. 26 and 27. The Bishop of the diocese, the new archdeacon, the Rev. L. F. Cole, Dean Seabrease, and a large number of the clergy were in attendance. After Evening Prayer had been said the clergy listened to an eloquent and thoughtful sermon on the Incarnation, delivered by the Rev. Dr. Gold, of the Western Theological Seminary, Chicago. Wednesday, after Morning Prayer, there was a celebration of the Holy Communion, the preacher being the Rev. W. W. Raymond of Plymouth, and the celebrant, the Bishop of the diocese. The Rev. N. W. Heermans, of Michigan City, read a paper on "Woman's work in the Church." A brief business session was held when the work within the deanery was sidered in detail, and reports of the clergy were made.

In the afternoon the subject of the "World's Parliament of Religions" was presented by the Rev. C. T. Stout of Goshen, followed by a general discussion. The clergy made a visit to the Howe Grammar School and inspected the building of that institution, which, under the wise management of the head-master, the Rev. Dr. Spalding, has been able to do such a splendid work for the Church in the education of young boys. A drive was made to Bishopthorpe Park, the summer home of Bishop Knickerbacker. At the last session of convocation addresses were made on the "Brotherhood of St. Andrew", by the Rev. Wm. Mitchell, on "Missionary work in the Northern Deanery," by Archdeacon Cole, and on the general work of the Church within the diocese by the Bishop.

Vermont

The Parish Choir Guild of Franklin county held its 2nd annual meeting on Sept. 27th, with Union parish, Montgomery. There were present the choirs from Union church, Montgomery; St. Ann's, Richford; Calvary, E. Berkshire; Christ church, Enosburgh; St. Matthew's, Enosburgh Falls; St. Luke's, St. Albans. The choirs assembled for rehearsal at 9 A.M., and at 11 A.M. the Holy Eucharist was celebrated, with the Rev. E. S. Stone as Celebrant, the Rev. F. H. Blunt as deacon, and the Rev. S. B. Blunt as sub-deacon. The music was Woodward's Communion Service in D. The preacher was the Rev. Dr. Flanders, who delivered a very interesting discourse on the subject of Church music. The church, which is a fine structure for a country place, possessing an attractive interior, a number of very beautiful windows, and an ample chancel, was artistically decorated with autumn leaves, and the service was one to be remembered by all whose privilege it was to attend. The choir of St. Luke's presented a very pretty appearance in their new Canterbury robes.

At 2 P.M. the annual business meeting was held, when the officers and committee for the ensuing year were elected and when, upon invitation of the choir of St. Matthew's, it was decided to held the next annual meeting at Enosburgh Falls. Very pleasant features of the day were the dinner and tea, served by the ladies of Union parish in the hall of the new school building. At 7 P.M. came Evensong. At this service the Rev. S. B. Blunt was the preacher, and well did he uphold the cause of music as an accessory of divine worship. The music was admirably rendered and did credit to the Guild and also to each individual choir, where much of the practice was done. The solo in the anthem, "What shall I render," by Mr. James Safford, of E. Berkshire, was very finely sung. Mr. C. Fuller Rawson presided very efficiently at the organ, and the direction of the music was in the hands of Mr. J. H. Mears, the secretary of the Guild. The programme for Evensong was: Processional, "The Son of God," Whitney; 20th Selection of Psalms; *Te Deum*, T. C. Hudson in G; *Jubilate*, Sir A. S. Sullivan, in D; anthem, "What shall I render," C. Simper; anthem, "Nicene Creed" and *Gloria in Excelsis*, Woodward, in D; recessional, "All hail the power," "Miles Lane.". Taken altogether the second annual meeting augurs well for the future of the Guild.

East Carolina

Alfred A. Watson, D. D., Bishop.

BISHOP'S APPOINTMENTS

OCTOBER

12. Dawson's school house, Pitt county.
13. Emmanuel mission, Farmville.
15. St. Paul's, Greenville. 20. St. Mark's, Roxobel.
22. A.M., St. Peter's, Gates county; P.M., St. Mary's, Gatesville.
23. St. John's, Winton. 24. St. Barnabas', Murfreesboro.
27. Grace church, Woodville. 29. St. Martin's, Hamilton.
31. St. Stephen's, Bethel.

The Bishop desires that the Holy Communion shall be celebrated at all morning services, and the children catechised whenever practicable. The offerings, unless otherwise appointed, are to be for diocesan missions.

New Jersey

John Scarborough, D.D., Bishop

A beautiful charity has been founded by Mrs. Sylvanus Reed and the graduates of the "Reed School" of New York City, at Chapel Hill, in the Highlands of Navesink. It is a Fresh Air Home, and is named "Eunice Home," after a good woman of that name. Nearly 200 children, mostly waifs from the streets of New York, have been maintained there the past summer for an average stay of two weeks.

The mission at Lumberton, known as St. Martin's-in-the-Fields, has plans for a beautiful stone church. Land has already been secured and paid for, and a goodly sum is in hand for the new church. The growth of St. Martin's is phenomenal. It receives no missionary aid, but meets its own expenses. The mission is in charge of the Rev. Mr. Aigner, rector of Trinity church, Mt. Holly, and he is assisted by Mr. Norman Levis, a candidate for Holy Orders.

ELIZABETH.—The organ at Christ church, the Rev. H. H. Oberly, rector, has been almost entirely re-built, some of the pipes and the case alone remaining of the old instrument. The blowing apparatus and electric motor have been placed in a chamber below the organ. The voicing has been softened, and the action made noiseless. The work has been done by R. Midmer & Son, Brooklyn, N. Y.

WOODBRIDGE.—Trinity church, though not a large parish, is literally the mother of churches. Less than two years ago, St. John's, Sewaren, was set off, and is self-supporting. Now the rector of Trinity church, the Rev. L. H. Lighthipe, has begun to hold services at Carteret, or East Rahway, quite a populous settlement that has sprung up lately. The Convocation of New Brunswick has adopted Carteret as one of its missions, and made an annual appropriation towards its support.

RIVERTON.—The Rev. John H. Converse having withdrawn his resignation and accepted a leave of absence for six months or a year, sailed for Germany, Oct. 11th. His family accompanied him. The Rev. R. Bowden Shepherd of Philadelphia, will supply his parish during his absence, and has moved into the rectory.

New York

Henry C. Potter, D.D., LL.D., Bishop

IRVINGTON-ON-THE-HUDSON.—On Saturday, Oct. 7th, the Rev. Dr. Wm. H. Benjamin celebrated the 25th anniversary of his rectorship of St. Barnabas' church. In the afternoon there was a gathering of clergy, old parishioners, friends, and neighbors. Bishop Potter was present at the exercises of the day. Dr. Benjamin's rectorship has been most successful. One of the latest features of it has been the decoration of the church edifice, which is one of the most beautiful in the diocese. On Sunday evening the Bishop again visited the parish, and administered Confirmation.

BEECHWOOD.—On the morning of Sunday, Oct. 8th, Bishop Potter made a visitation of St. Mary's church.

Easton

Wm. Forbes Adams, D. C. L., Bishop

EAST NEW MARKET.—St. Stephen's church is rapidly nearing its completion. The Rev. Frederick Wey is untiring in his efforts to have the building paid for and consecrated.

Ohio

Wm. Andrew Leonard, D. D., Bishop

GAMBIER.—Kenyon College opened for the new year with increased attendance. The faculty has received two new members. The college chaplaincy which had been filled temporarily by Prof. Streibert, the professor of Hebrew, is now held by the Rev. H. M. Denslow, formerly of Seneca Falls, N. Y. Mr. Denslow is a graduate of Yale, and besides his priestly duties, will act as instructor in Christian evidences. The Rev. Chas. L. Fischer, formerly of Chillicothe, O., has been elected to the joint chair of German in the college, and New Testament exegesis in the theological department. He is a Trinity college graduate, and also a graduate of the Philadelphia Divinity School. Mr. T. C. Laughlin, of Princeton College, has been appointed instructor in Greek to fill the vacancy caused by the resignation of Mr. Guy H. Buttolph.

Michigan

Thomas F Davies, D.D., LL.D., Bishop

At a meeting of the Detroit Board of City Missions, held Oct. 2nd, at the Bishop's house, steps were taken to arrange for a series of services to be held in the various churches of Detroit in the interest of city missions. Addresses on the needs and claims of the work are to be made at each service by one clergyman and by one laymen.

The Detroit clericus resumed its fortnightly sessions for the year on Monday afternoon, Oct. 2nd. A paper was read by the Rev. Louis A. Arthur, on the topic, "How can the Prayer Book in mission fields be made more effective than the methods of the denominations?"

Burglars at Saginaw recently entered the home of the Rev. W. H. Gallagher, rector of St. Paul's church, and made away with many articles of silver.

The journal of the convention for the year 1893 has but just appeared. Some statistics of general interest are as follows, some marked changes from the figures of 1892 being due to the setting off by the General Convention of the missionary jurisdiction of Northern Michigan: Clergy resident, priests, 60, deacons, 10; candidate for orders, 5; registered postulants for orders, 7; licensed lay readers, 32; parishes, 60, missions, 49, 22 having been transferred to Northern Michigan. In the Detroit convocation are 38 parishes and 19 missions; and in the Saginaw Valley convocation are 22 parishes and 30 missions. Services were held last year at 53 points in the Detroit convocation, and at 47 points in the Saginaw Valley convocation.

Baptisms, infants, 918, adults, 281, total, 1,199; confirmed, 1,094; communicants, 13,210; the number lost by transfer to Northern Michigan was 1,128; the net increase was 385; marriages, 374; burials, 605; public services on Sundays, 7,002; on week days, 4,424, total, 11,426; celebration of the Holy Communion, 2,569; families, 7,776; souls under Church ministration, 28,867; Sunday school teachers and officers, 1,132; scholars, 9,566; contributions for parochial purposes, $159,416.91; for diocesan purposes, $13,230.26; for general purposes, $6,723 68; total, $179,370.85. These contributions averaged the past year $13.58 for each communicant. Of these contributions 22 per cent. came through the offertory, 25 per cent. from pew rents, 38 per cent. from special gifts and pledges; 4¼ per cent. from the Sunday school, 10 ¾ per cent. from parochial societies and guilds. Value of Church property in the diocese is $1,601,180. If we add the amount of the Episcopal Fund, $92,674.58, and the various other church and institutional funds, the wealth of the Church in this diocese may be reported as $1,814,954.28. The Upper Peninsula Church property amounts to $130,400. Indebtedness to the amount of $67,366.58, is reported, an amount which is 4 and one-fifth per cent. on the gross value of Church property in the diocese. Sittings in churches and chapels, 30,517. Pews are rented in 22 churches. There are completed church edifices at 97 points, and 39 rectories.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—The eve of the feast of St. Michael and All Angels', was the occasion of the blessing of the new rectory of St. John's parish, on the South Side. The rectory adjoins the church, on Hanover st., and is both commodious and handsome, complete in its appointments, and a credit to the parish. The architect was Mr. C. H. Starbuck. Services were conducted by the Bishop, assisted by the rector, the Rev. James Slidell, and a number of the city clergy. The preliminary services were in the church, where the music was rendered by the vested choir, and the Bishop preached a sermon on the Angels. The congregation afterward repaired to the rectory, where occurred the benediction office, after which a delightful reception and collation followed. The event was of special interest to the congregation. St. John's is the oldest church edifice in the city, and the parish was the second to be formed, having past its semi-centenial.

OCONOMOWOC.—The Milwaukee convocation were hospitably entertained at this delightful place so familiar as a summer resort. The church at Oconomowoc is one of the most beautiful rural churches in the diocese, and its situation, surrounded on three sides by Fowler's Lake, is without doubt the most picturesque spot for miles around. The Rev. F. C. Jewell is rector. Among the subjects discussed by the convocation were: "The moral right of the clergy to marry unbaptized persons;" "Why Confirmation is a pre-requisite to Holy Communion," etc. Though the attendance was not large, the interest manifested by those present demonstrated the profitable character of the discussions, and the hospitality of the rector and the parish rendered it a delightful occasion for all.

NASHOTAH.—Nashotah opened for its 52nd year on the Feast of St. Michael and All Angels, with over 40 students in attendance. During the summer, an extensive rood screen has been built in the chapel, enclosing all that portion occupied by the students, and other improvements have much altered the interior of the edifice. The Alice Sabine memorial dormitories are under roof and will be ready for occupancy early in the winter. This building, with long cloisters, connects the chapel with Lewis hall, the residence of the faculty, which is completed and now in use. The president occupies the ground floor, while his associates have commodious quarters on the upper floors. A corner tower overlooks the beautiful lake and country adjacent. The services on Michaelmas consisted of a choral celebration of the Holy Communion, the President, Dr. Gardner, being Celebrant, and Bishop Grafton, preacher. In the afternoon was a choral Evensong and one candidate, presented by Archdeacon Webber, was confirmed by Bishop Nicholson. The outlook for Nashotah has never been more favorable than at the present time, and with the completion of the present buildings now under way, few institutions will be better fitted for their purpose than this school of the prophets.

Nashotah has just received from Mrs. Carrie B. Coleman, of Niles, Mich., a gift of a pair of brass candlesticks, a brass alms basin, and a bier, as memorials of her father and mother, the late Hon. J. Eastman Johnson, and his wife, Charity, of Niles.

California

William F. Nichols, D.D., Bishop

The diocesan journal has just appeared and in its general make-up reflects great credit on the secretary, the Rev. F. H. Church. In the summary of statistics are the following items of interest: Number of clergy in the diocese, 113; candidates for Holy Orders, 7; lay readers, 46; ordinations to the diaconate, 2; advanced to the priesthood, 3. Parochial reports show 6,620 families; 19,643 members; 1,334 Baptisms; 1,059 Confirmations; 10,719 communicants; 6,136 Sunday school children. Total contributions, $224,090.98. Total value of church property, $861,379. Indebtedness on church property, $89,311.25.

The Rev. A. G. L. Trew, D.D., who labored most faithfully in the Church in the Southern Convocation of this diocese, has been forced by ill-health to resign the rectorship of St. John's church, Oakland, which he came north to accept about one year ago. It is thought that a short sojourn in the southern climate will soon restore Dr. Trew's health and permit of his taking work in the field where he is so well and favorably known.

The Rev. John Gray has resigned the church of the Advent, San Francisco, to accept the rectorship of St. Paul's church, Los Angeles. Mr. Gray hopes that the change to a warmer climate may benefit his invalid son.

The remains of the Rev. Flavel S. Mines, the first rector of Trinity church, San Francisco, were reverently removed from their resting place under the chancel of the old building, and placed in a similar position in the new stone edifice, in the presence of the vestry and other parishioners. The Rev. Geo. E. Walk, the present rector of the parish, officiated, reading the Apostles' Creed and suitable prayers from the Prayer Book and Bishop Hobart's Office Book.

The Rev. George Cadell Mitchell, a graduate of Nashotah, since his ordination to the diaconate by Bishop Nichols, on the 12th Sunday after Trinity, has joined the Rev. John Acworth in his mission work at Salinas, Kings City, Jolon, and Pleyto.

The diocese sadly records the death of Mrs. Maria E. L. Kip, widow of the late Bishop Kip. She survived the Bishop but a few months. Many remember her as journeying from one end to the other of this large diocese by the Bishop's side, and all who have had the privilege of her acquaintance, remember a kind heart, a gentle voice, a helpful hand. After 40 years of toil and hardship for the Church in the pioneer years of this diocese, she has fallen asleep. "May light eternal shine upon her."

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

On Wednesday, Sept. 27th, the Virginia Theological Seminary began its session. There are 60 students entered, and though less than last year, these were as many as the Education Society was able to provide for.

On Tuesday, Sept. 26th, Bishop Whipple visited St. James' church, Leesburg, the Rev. Berryman Green, rector, and confirmed 13 candidates. The sermon was preached by the Rev. E. S. Hinks. On Tuesday night the Bishop felt so indisposed that he was compelled to postpone his other appointments for the present. During the preceding week he visited the churches at Delaplaine, Upperville, Middleburg, Aldie, and Oaklands, holding a Confirmation at each place.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Standing Committee of Western New York has organized by the election of the Rev. Walter North, of Buffalo, as president, and the Rev. A. M. Sherman, of Batavia, as secretary.

The 13th annual meeting of the diocesan branch of the Woman's Auxiliary was held at the church of the Epiphany, Rochester, the Rev. A. Skeel, rector, Wednesday and Thursday, Sept. 27-8. The first session was held Wednesday afternoon, Mr. W. L. Halsey, of Rochester, presiding. This was a meeting of the Junior Branch, and Miss Mary Hart, the president, addressed the meeting, and reports were read from various branches in the diocese, after which Mrs. Brierly, of Cape Mount, Africa, gave an account of her work, followed by a stirring address from the Rev. E. P. Hart, of St. Mark's, at 4 o'clock, when the children's service was held, which was largely attended by members of the Rochester Sunday-schools. At 8 P. M. Evening Prayer was chorally rendered. Addresses were made by the Bishop of the diocese and Bishop Ferguson. The Holy Eucharist was celebrated Thursday morning at 9:30, Bishop Coxe acting as celebrant, assisted by the Rev. B. S. Sanderson, who, after the benediction, made an address on missions. At the business meeting which followed, reports were read from the parochial branches, 40 of which were represented by 119 delegates, and pledges to the amount of $690 00 were made for the ensuing year, with several parishes to be heard from, which will easily bring the sum up to the required $760.00. Mite boxes were also distributed for the united offering for the missionary episcopate. Mrs. Brierly then gave a further account of her work in Africa, and a surplus of $75 was voted to her by the members present. Mrs. Knickerbacker, president of the B. W. A. in Central New York, gave an account of the methods pursued in that diocese, and was listened to with great interest. The collections at the several sessions aggregated $70.00. The following officers were re-elected for the ensuing year: President, Mrs. William L. Halsey; secretary, Miss Susan Mather; recording secretary, Mrs. W. E. Plummer, Jr.; treasurer, Mrs. Chamberlain, of Lyons. A vote of thanks was passed to the ladies of the church of the Epiphany for their bountiful hospitality. After the benediction the meeting adjourned *sine die*.

GENEVA.—At Hobart College, the entering class this year is unusually large, and the total attendance larger than for many years. The competive examinations for prize scholarship have just been concluded. Since last commencement a scholarship has been established by Mrs. Marianne Butler, of New Hartford, N. Y., with endowment of $5,000. The conditions are the same as for the scholarship of same amount established in the spring by Mrs. Agnes Demarest, of Buffalo. The last important gift to the library is that of $1,000 from the Rev. Chas. F. Hoffman, D. D., LL. D., of New York, for an alcove. During the summer the dormitories underwent a thorough renovation, special pains being taken to render their sanitary condition unexceptionable.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

A handsome copper tablet has been placed on the wall inside the tower of St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, on which is the following inscription:

> The bells in this tower are given in loving memory of Elisa Henri Coates, wife of Joseph P. H. Coates, and daughter of Henry Troth, who departed this life August 2, 1890.

As stated in our issue of Dec. 10th last, there are 10 bells in the chime, 9 of which bear the names of the Fruit of the Spirit (Gal. v: 22, 23), while the tenor or largest bell, which weighs about 4,000 pounds, has a Latin inscription—the *Gloria in Excelsis*, as sung by the angelic choir (St. Luke ii: 14). The tablet is backed by a slab of brown granite, 3 feet in height by 2 feet in width, and is of solid copper.

WAYNE.—The vestrymen and congregation of St. Mary's memorial church have placed a handsome bronze tablet in the church in memory of the late rector. The tablet is on the right-hand wall, just within the chancel railing, and is inscribed as follows:

> To the glory of the Blessed Trinity, and in memory of the Rev. Thomas Kittera Conrad, Doctor of Divinity, who lovingly erected this church and was its first rector. He entered into rest Trinity Sunday, May 28, 1893. This tablet is placed as a tribute of affection by the vestry and congregation. "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." Psalm xxvi: 8.

NORWOOD.—A handsome oak pulpit which had been in use for many years at St. Timothy's church, Roxborough, and more recently at the church of the Ascension, Phila., has been presented to St. Stephen's mission to fill a pressing want.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

On Thursday, Sept. 28th, the new St. Matthew's church at Maxton, having no debt resting upon it, was consecrated by Bishop Watson.

Southern Ohio

Boyd Vincent, D.D., Bishop

LAFAYETTE.—By the will of the late Job H. Nash, which was recently admitted to probate, bequests of $10,000 each were made to Kenyon college, the McIntyre Children's Home, Zanesville, O.; St. John's church, in this town; the Cincinnati Orphan Asylum, Children's Home, and Good Samaritan Hospital, Cincinnati; and the Children's Hospital of the Church. Bequests of $5,000 each were made to the Widow's Home and Old Men's Home, Cincinnati. The charitable legacies amounted in all to $80,000.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

READING.—The Rev. Dr. Wm. P. Orrick celebrated the 20th anniversary of his charge of Christ church cathedral on Sunday, Oct. 1st. The membership of the congregation and Sunday-school have increased over 100 per cent. in this period, and the income has amounted to over $150,000. In his anniversary sermon he made the interesting statement that since he took charge, every other church in the diocese had changed its rector.

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The Rev. Arthur Chilton Powell, rector of Grace church, has returned home from the lakes of Wisconsin, where he spent his vacation.

SHERWOOD.—The annual "harvest home" was held Thursday evening, Sept. 21. Addresses were made by the rector, the Rev. A. T. Pindell, the Rev. Thos. Springer, of the Presbyterian church, and the Rev. Clinton B. Adams, of the Methodist Episcopal church. Two brass bands furnished the music in the annex room of the church. Refreshments were served to children of the Sunday school.

Mr. Joshua F. Cockey, of Cockeysville, has donated to Sherwood church an annual ground rent of $128 as a memorial gift of his son, Albert Cockey, the proceeds to be divided between the rector and the church maintenance.

UPPER MARLBORO'.—At a meeting of the vestry of Trinity church, held on Sept. 20th, the report of the building committee showed that the repairs and additions to the rectory had been completed at a cost of about $550, and nearly all the expenses paid, so that the congregation is virtually out of debt, and has a beautiful and commodious rectory within the limits of the town. A committee was appointed to provide improved heating apparatus for the church, and an effort will be made to secure a furnace. The Rev. Charles Sontag has been in charge of Trinity church for one year; and several weeks ago he preached an interesting anniversary sermon, giving a sketch of the history and growth of the parish.

HANCOCK.—The Bishop confirmed a class of nine persons in St. Thomas' church, on Wednesday evening, Sept. 13th.

SYKESVILLE.—The Bishop visited St. Barnabas' church on Sunday morning, Sept. 17, and administered the rite of Confirmation to a class of four persons.

CENTREVILLE.—St. Luke's church at Queenstown, was tastefully decorated on Sept. 26th, for the wedding of the Rev. Joseph C. Jones, of Emmanuel church, Baltimore, and Miss Edith Catherine Mitchell, of Queenstown. The ceremony was performed at noon by the Rev. Messrs. T. Byrd Turner and Joseph R. Jones, of Millwood, Va., and uncle of the groom. After the service a reception was held at "Bolingly," the home of the bride, after which Mr. and Mrs. Jones left for a northern tour.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

ST. PAUL.—Those of the city clergy who were fortunate enough to be able to enjoy a short respite from their labors during the heated term have returned to their parishes very much refreshed. Prof. James Blaikie, who severed his connections with Christ church as musical director a year ago, has been recalled to the post, *vice* Prof. Brown resigned.

The Woman's Auxiliary met in St. Mark's church, Minneapolis, Tuesday, Sept. 26th. The attendance was very large. The session began with a celebration of the Holy Eucharist at 9:30 A. M., followed by stirring addresses from Bishops Whipple and Hare, Miss Carter (deaconess), and others. Luncheon was served by the ladies of the parish. Much interest was manifested throughout the entire proceedings.

Wednesday morning, at the church of the Messiah, St. Paul, the sixth annual conference of the Minnesota Sunday School Institute began at 10 A. M., with a celebration of the Holy Eucharist. In the absence of the president of the institute, Bishop Gilbert, the vice-president, the Rev. J. A. Graham, called the convention to order. The celebration of the Holy Communion was followed by the annual offerings for the institute. A regular order of business was attended to, the closing act being the election of officers for the ensuing year. The Rev. H. P. Nichols, of St. Mark's church, Minneapolis, was chosen vice-president, and the Rev. C. E. Haupt, of St. Paul, secretary. The Rev. W. P. Ten Broeck, of the Seabury Divinity School, gave the address of the forenoon, speaking upon "Religious Education," a very plain statement of both the Church's faults in the past and her opportunities at present with respect to the problem of religious and national education. At 12:30 the institute adjourned, and was tendered a bountiful lunch by the ladies of the parish. The following addresses were delivered: "The Four Elements of Success in Teaching," the Rev. H. L. Duhring, of Phila.; "Parochial Schools," the Rev. J. J. Faude; "The Junior Auxiliary," the Rev. A. E. Fillmore; reports of kindergarten work in infant classes; question box replies by the Rev. H. L. Duhring. In the evening, the Rev. H. L. Duhring and the Rev. R. N. Thomas, editor of the American Church Sunday School Magazine, spoke upon "The Institute in Pennsylvania," and "The Secret of Success." Both addresses were interesting and profitable to Sunday school workers. The attendance was large at all the sessions.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—St. Ann's church, the Rev. Reese F. Alsop, D. D., rector, was reopened for service on Sunday, Oct. 1st. Since June last the church has been closed to admit of a thorough redecoration of the interior, worship being in the meantime held in the chapel. At these first services in the renovated building, the rector preached both morning and evening, taking subjects appropriate to the renewed and beautiful aspect of the sacred edifice. Lack of space compels a postponement, until the next issue, of a description of the improvements.

Sunday, Oct. 1st, marked the beginning of a new order of things in St. Chrysostom's church, as it has been heretofore known. The change of name to that of the church of the Epiphany has been made. Reorganization under wardens and vestrymen has been effected, and the legal papers filed. A mixed vested choir of 40 persons has been formed, and on this occasion it rendered the music for the first time. The Rev. James B. Nies, Ph. D., rector, preached a practical sermon on Christian consecration, applying the subject to various classes in business life. The new officers of the church are: Wardens, William H. Male and George Henderson; vestrymen, Dr. Thomas L. Wells, H. C. Johnson, Mortlock Pettit, Israel Sulzer, and Geo. S. Adrian.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

Work on the parish house for the Old Swedes' church, Wilmington, is progressing rapidly, and it is hoped that the building may be ready by Christmas. Its erection is largely due to the efforts of Ambassador Bayard.

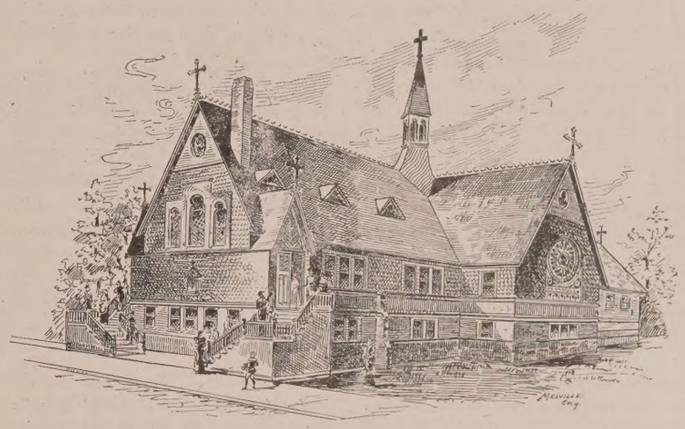
The Rev. Eugene Griggs has become rector of Laurel, and the Rev. A. R. Walker, of Calvary church, Wilmington.

The church of St. Mary, Bridgeville, was consecrated by Bishop Coleman on the morning of the Feast of St. Michael and All Angels, and the surrounding churchyard in the afternoon. It is a substantial and beautiful building of brick, and is a memorial of the late Bishop Lee. Much is due to the priest in charge, the Rev. M. L. Woolsey, who is also rector of Seaford. The sermon was preached by the Rev. Chas. E. Murray, who succeeded Bishop Lee as the rector of St. Andrew's church, Wilmington.

The annual all-day services were held recently in the pre-revolutionary church of Christ church, Broad Creek, a painting of which building is at the Columbian Exposition. The Bishop was assisted in them by the Rev. Mr. Griggs and the Rev. C. M. Armstrong, a former rector.

The choir of St. Michael's church, Wilmington, has lately been surpliced, and is doing excellent work under the new organist.

St. George's Mission Church, Chicago



COMPLETED, SEPTEMBER 23, 1893. OPENED, SEPTEMBER 24, 1893. BURNED, SEPTEMBER 25, 1893.

Such, in a few words, is the history of the new St. George's church at Grand Crossing, Chicago. But back of this is a story of struggles, and difficulties overcome, which should appeal to every Churchmen, and bring relief in the present troubles. St. George's is the only Episcopal church in the city of Chicago, south of 67th street, in a district numbering upwards of 100,000 souls. Its congregation is drawn from Grand Crossing, South Chicago, Pullman, Park Manor, Brookline, and the neighboring suburbs, principally working men and their families.

About five years ago a few faithful ones set about the building of a church, in which worship has been regularly held up to September 17th. Although the old church was a commendable undertaking, its congregation have all along labored under the difficulties inseparable from an undesirable location and unattractive building; and when, about four years ago, the Rev. T. Cory-Thomas was appointed to take charge of the mission, he realized that before any great good could be accomplished, both these must in some manner or other be overcome. Difficulties were encountered at every step. The land was mortgaged, the building was encumbered with a large debt, and the offerings were barely sufficient to pay the pastor's stipend. In three years all this was altered; the debt was paid, the mortgage was lifted, and last Easter the children of the Sunday-school raised the munificent sum of $126 towards building the new church.

With the sanction of the Bishop a new location was acquired, a beautiful building was donated, and this was enlarged and improved into one of the most churchly structures in the city. During the late dull times there have not been wanting men of the neighborhood who willingly donated their services, and in this way contributed several hundred dollars towards the erection of the church. The pastor himself has worked in it every day during the past summer, not merely superintending, but working side by side with the others. Gifts of windows in memory of the late Archdeacon Bishop were made by Sunday-school scholars and others, and finally, on Saturday, September 23rd, all the furniture, altar, font, and vestments, etc., were moved from the old building, and the church was ready for its opening services.

Who can describe the feelings of the pastor and the congregation when they assembled the next day, Sunday, September 24th, and joined in the grand doxology of their first service! True, there was a large debt to be taken care of, but this had not deterred them in the old building, with all its disadvantages; with the improved facilities near at hand the thought of it scarcely came to the surface. The following day, Monday, September 25th, when the pastor returned from the clericus, when clerk and mechanic returned from his daily labor, all they had prayed for, all they had worked for so long, had been burnt to the ground. Not a vestige of church, furniture, or vestments remained. Everything was gone. Nothing was left but the *debt*.

In building this new church no appeal was made to outsider, either to the Board of Missions, or individual Churchmen. The work was undertaken and completed by the congregation. A large debt was shouldered in perfect confidence that "God helps those who help themselves;" the needs of the Episcopal Church, with its regular Sunday and week-day service, its Sunday and day school and kindergarten, demanded it. Now, however, they must look to others. They have done their part, and if they do not get the needed assistance, the work of the Church in this part of the city will be seriously set back, if it is not altogether stopped. Offerings towards building the new church may be sent to the pastor, or to the treasurer of the Board of Missions of the diocese of Chicago, F. F. Ainsworth, 23 2 Indiana avenue, Chicago.

The Living Church

Chicago, October 14, 1893

Rev. C. W. Leffingwell, Editor

IT IS FINE to see Col. R. G. Ingersoll in his virtuous indignation against vivisection. He is opposed to it because of its unspeakable cruelty. "It hardens the heart and demoralizes those who inflict useless and terrible pain on the bound and helpless." These vivisectionists "are so eager to find some fact that will be of benefit to the human race that they are utterly careless of the agony endured." Would that this man might come to understand the unspeakable harm which he himself has wrought, the cruelty he has inflicted upon human nature itself when he has derided those who stretched forth their hands to God, and has taken away their Lord from those who had trusted that it was He that would redeem their souls; the agony of the broken-hearted mother whose son has learned from such as Col. Ingersoll that there is no hereafter and no responsibility, and has shaped his life accordingly. Those who would take away our tenderest love and hope, and mock us when we cry out, do a crime immeasurably greater than the infliction of any physical torture.

WE HEAR many complaints from the clergy that the World's Fair has been a heavy clog to religious work. Contributions have fallen off, subscriptions have been withdrawn or remain unpaid, and in many cases it seems quite impossible to infuse any life or activity into parochial guilds or other organizations, or even to get their members together. This is another illustration, if one were needed, of the attitude of large numbers toward religion. It is not thought of as the one essential thing in life, the only way of salvation for the immortal soul, and therefore a cause worth every possible sacrifice of time, money, and personal inclination; but it is (unconsciously perhaps) regarded simply as a way of satisfying some of the highest and most refined instincts in our nature. The cultivation of these instincts is no doubt of very high importance, but then the World's Fair, with all its refining and educating influences, can come but once; we cannot afford, it will be said, to pay for both, we must then let religion take care of itself for awhile. When the Fair is over we will come back to it again. Let us ask ourselves: Is this Christianity?

A Protestant Alliance

It is clear from numerous indications that there are some among us who are indulging in the dream of a grand American Protestant alliance, with an episcopacy derived from the Episcopal Church, that Church accordingly occupying a sort of headship. There is something vague and shadowy about the details of this scheme, but it comes into view as the solution of the great problem of Christian Unity. In the discussions and negotiations carried on in connection with the Declaration of 1886, the main point seems to be to induce those whom it may concern, to accept ordination at the hands of our bishops on some terms or other. Gentlemen undertaking to speak on the side of the Church have thought it well to disown or set aside every claim for episcopacy which proves it at all an essential part of the constitution of the Church of Christ, or which makes the validity of ministerial acts dependent upon it. They have been content to point out that it is very old. "Historic" is the key-word here. They often seem willing to assent to any modification of it, even such as would render it nothing more than a sort of chairmanship with little or no inherent power. Perchance the Protestant denominations may be induced to swallow the pill thus sugar-coated.

But in this anxiety to disarm opposition to episcopacy and to secure its acceptance while disowning all for which it has stood in times past, no very intelligible reason remains why it should be accepted. From the discussion in the Presbyterian Assembly last spring, we imagine that to our Christian brethren of other names, our attachment to episcopacy, in which Apostolic Succession is waived as being no more than the view of a party, and therefore a private opinion which need trouble nobody, must seem a mere superstition. We appear in the light of a sect which is unwilling, even for the sake of unity, to give up a feature which has distinguished us from others in times past, and as entreating our Christian friends to defer to our prejudices so far as to allow us to impress this feature upon them, at least in some shadowy form. It seems to us that the Church was never presented to men in such a narrow and unreasonable light. To contend that the Church has an episcopal government by virtue of the constitution conferred upon it by Christ and His Apostles, as part of a sacred and unchangeable deposit (and this is the real position of our bishops, ignored to a great extent in current discussion), and that consequently we have no assurance of the validity of any other ministry—this is an intelligible position and one which has always commanded respect, even where it has been uncompromisingly denied. But when episcopacy is stripped of these claims, it must needs seem to men of the present day to rest upon nothing better than an unreasoning conservatism rooted in the past and irreconcilable with the manifest tendencies of the age.

So far as can be gathered from a consideration of the present state of religion in America, and the irresistible drift of public sentiment in both the secular and religious spheres in all matters pertaining to government, an Episcopal Protestant Alliance is an impossibility. The Episcopal Church, regarded (as this view of things would regard it), as a Protestant denomination, has not the strength of numbers or the general popularity which could enable it to attain the position of leadership. On the contrary, wherever it has been presented in the light of a Protestant sect, affiliating with other sects, it has always been far more affected by them than it has succeeded in affecting them. At the same time its influence as a definite teaching force has been impaired, and failing in moral power, it has lost something of the respect of its own members and often has proved unable to retain their warm allegiance. Again, it must be clear, that in the present age, as the trend in Europe and America is constantly towards more popular forms of government in the State, so it will naturally be in religious organizations where the principle is recognized that they have the entire right to mould themselves. When it is contended in favor of Episcopacy that at least it is an institution of divine Providence, the ready answer is that such was doubtless true in its own time, but that the indications of Providence in the modern period point to quite an opposite constitution. Formerly, under divine permission and guidance the secular world was ruled by emperors and kings. To that period belonged almost of necessity a monarchical government in the Church. Now all is changed. The revolution which has taken place in the government of the State, implies a similar revolution in the outward form of religion, once it is conceded that that is also a matter left in the hands of men. Popular government in one sphere has as its logical sequence popular government in the other. Prejudice and conservatism are, as every one knows, remarkably strong in connection with religious institutions. These factors obstruct progress for some time. But in the long run the logic of the situation will be more and more felt. It is safe to say, that if there is ever any very general alliance of American Protestants amounting to an organization, the basis will be not Episcopacy but Congregationalism or Independency.

Father Hall's Release

Father Hall has signified his acceptance of the election to the bishopric of Vermont, and announces that he has been released from his vow of obedience by the concurrent action of the society to which he has belonged and of the Bishop of Oxford. There seems to be a very general inclination to approve or, at any rate, acquiesce in this election. *The Churchman* receives it with hearty endorsement. *The Catholic Champion* has no particular fault to find, and hopes for the best. Of course the numerous friends of the candidate throughout the country hail with enthusiasm the prospect of his return. The only Church paper which has met the affair with any marked disapproval has carefully disclaimed opposition to Mr. Hall personally. The Order with which he has so long been connected is made the point of attack. It is said to be a monstrous thing that a religious society to which a man belongs should have the power to give or withhold consent to an episcopal election here in America. Of course such a theme may be so handled as to appeal very powerfully to popular prejudice. But, reduced to every-day language, we have here a case which, in some form, is of very common occurrence. A man has entered into engagements of some special kind which he is not at liberty to break without the assent of the person or persons with whom his engagements have been contracted. To make the matter more specific, we may suppose that a priest has undertaken some important work which requires concentrated and continuous effort, and he has expressly pledged himself to some superior—a bishop, or, say a board of managers—that he will engage himself absolutely in this work for a specified term of years. Afterwards he is called very urgently to some other work connected with a much higher position in the Church, he is, for instance, elected to a bishopric, the acceptance of which involves the termination of his engagement. Would any one think of criticizing him for asking and obtaining a formal release from his previous pledges? Would it not be considered rather far-fetched to insist that the action of the superior or superiors in this case in either granting a release or objecting to it on grounds which seemed to them good, was an intrusion or an impertinence? The rule which would obtain in such a case is simply the rule which governs gentlemen and men of honor in their relations with each other.

To carry the matter a step further, it is easily conceivable—we do not say that it is wise—that a man may have promised some one who will be radically effected by his movements, his wife perhaps, or a friend to whom he has been accustomed to look for wise counsel, that he will not take any great and important step, such as the acceptance of a bishopric would be, without the approval of such person or persons. Such cases are probably common enough, and though they may not be publicly alleged, are likely to be well known. But no one thinks of being indignant with the man or his advisers as introducing extra-canonical elements into the procedure for the election of a bishop.

Coming still nearer home to the present case, we see no ground for criticism if a man has connected himself with a band of friends organized into an association for special purposes and has pledged himself not to leave them without their consent. If he thinks it right and proper to submit any invitation which he has to such a position as would necessarily sunder his connection with them, to their brotherly approval, he is only acting in accordance with the rules which ordinarily govern honorable

men. It is quite true that the canons of the Middle Ages, made for the purpose of governing the relations between the hierarchy and religious orders, expressly provide that a canonical election to the episcopacy absolves the subject of it from his vow of obedience to any order or society, and, in the absence of any evidence to the contrary we assume that the Society of St. John the Evangelist acts in deference to such a principle. Indeed, it appears from their own rules that they have no idea of asserting authority over any member who is to be elevated to the episcopate.

In fact, it would appear that the society has done even more that the mediæval canons required. Those canons speak of a "canonical election," but according to the practical interpretation given of late years to our own rules of procedure in the election of a bishop, an election is not canonically completed until it has been assented to by the Standing Committees and confirmed by the national episcopate. Apparently the society has not waited for this, but has hastened to release Mr. Hall from all obligation to itself at the first stage of the process. Certainly, after this, there is little ground for further agitation of this subject.

We have confined ourselves here and elsewhere to that phase of the Vermont election which gives it peculiar interest among episcopal elections, namely, the fact, remarkable in itself and remarkable in its circumstances, that the Bishop-elect has been, during the best years of his life hitherto, a member of what is popularly known as a "monastic order." We believe that, since the Reformation, such a thing had never occurred in any Anglican diocese until the recent case of Bishop Grafton. Now it has taken place a second time. No wonder *The Episcopal Recorder* sees but one more step to a complete *descensus averni*. The significance of the fact is increased when we reflect that this has taken place in New England of all regions in this country, and in Vermont, the most conservative of all New England States. That the long training of the monastic life should, in such a locality, seem a fitting preparation for the episcopate, is indeed a wonderful phenomenon and points to a complete breakdown amongst us of the long prejudice against the revival of religious orders in the Anglican Church.

The South Carolina Experiment

OR, STATE MONOPOLY OF THE LIQUOR TRAFFIC; IS IT THE BEST THING OBTAINABLE?

PRIZE ESSAY BY CHARLES FISKE, ST. STEPHEN'S COLLEGE

II

The South Carolina system means State control; and State control without private profit is a great advance against the power of the drink evil; in so far as it means prohibition, at any rate, it means progress. "Short of downright prohibition" says the New York *Independent*, "it perhaps surpasses anything yet seen in the way of temperance reform." The reason is clear. It imposes prohibition unless the voters call for a dispensary, instead of imposing saloons unless the people call for prohibition, as is the case with the local option high license laws.

Dr. Gould, of Johns Hopkins University, who made an investigation of the dispensary system as it is in operation in Gothenburg, reports that it is "the best means which has yet been devised for the control of the liquor traffic where the principle of licensing is admitted at all." Yet his report seems to show that while the Gothenburg system is an improvement, it is far from being an adequate solution of the problem. It should be remembered, however, that the system as applied in Gothenburg is incomplete and as its operation is not extended to the sale of beer and light wines, is evidently designed to supplant spirits by beer, (*i. e.* to choose the lesser of two evils) rather than to prevent the sale of liquor altogether. The number of dispensaries allowed too is greater than in South Carolina, and the means of enforcing the law are not so complete.

We have had, then, no real trial of the system, and must await the result of the South Carolina experiment to find a decided answer to the questions that are urged for and against it. Theoretically, there is every reason to believe that the plan will, as has already been said, prove successful. One definite advantage that it secures is the prevention of the adulteration of liquors; an advantage by no means to be ignored.

A master stroke, moreover, is that the law deprives the individual of profit. Take that away, as is done in the case of the agents of the State, and what care they about increasing their sales? If the gains go to the public treasury the individual is deprived of one of the strongest and subtlest motives for increasing his sales, and working up his business by all the arts known to the trade; indeed, he has absolutely no motive left. It is greed of gain that leads men to sell liquor. They do not desire to rush other men into drink; they merely desire to make money; take away the opportunity to gratify the desire, and a very great blow has been struck at the spread of the liquor traffic.

In a more direct way than this, though, the law has a restrictive force; for not only have the county dispensers the right to refuse liquor, at their discretion, but they have this imposed upon them as a duty; and if these officers are men of any character whatever, (and they cannot be men of worse character than the average saloon-keeper), this discretionary power will serve as a most effective restraint upon the sale of liquors just where the sale is most harmful. This advantage of the system has been well brought out by the long trial the plan has had in Norway, where the retailer is held liable if a drunken man is found on his premises, or can be shown to have been given drink there. The result has been a great decrease in drunkenness and crime, if not in drinking; as Dr. Endemann, a German professor who made an investigation of the subject, reports: "During a residence of some months in Christiana," he says, "I never saw a drunken man. Public houses have been practically abolished in the country, and greatly diminished and regulated in the towns." And all this, it must be remembered, when the system is supplemented by one of licensing and has not been carried out with completeness, as it will be in South Carolina. In Norway and Sweden the saloon is not altogether done away with; it is merely provided that the drinking places be kept plain and unattractive, and have no private apartments or conveniences for lounging. The laboring man is given his choice between the tavern thus deprived of its main attractions, and the coffee room with these attractions and many more. By the Evans law even this choice is taken away; and thus we have a still stronger argument for the law, namely, that under it the purchasers of liquors will be obliged to use it in their own houses; and thus, by doing away with the saloon and the corner groceries, and the assembling of tipplers to drink there, much evil will be prevented. Indeed it is in this direction that the dispensary system ought to have the most salutary effect. It strikes a blow at the worst features of the drink evil—the saloon with its evil associations, its temptations to excessive drink, and its cultivation of the custom of treating. With public drinking houses there is always danger of the excessive use of intoxicating liquors, but with the saloon and low bar-room of America there is more than the ordinary danger; far greater danger, for instance, than with the beer gardens of Germany. The South Carolina law, if it is strictly enforced, does away with the saloons and groggeries, and in doing away with them banishes the treating system, and the temptation to over-drinking which it fosters.

These are some of the chief advantages of the South Carolina law. They are mainly in the direction of preventing excessive drinking, and removing the temptation to it. In this work all avowed temperance men, and indeed all Christian men, must approve and support it. But Christians have a higher duty than this to perform, for after all, temperance reform depends not so much on statutes as it does on education; and while the passage of restrictive and prohibitory laws is a necessity, the need of educating the masses to a point where such laws will be altogether uncalled for is greater. Drunkenness will never cease till men begin more generally to feel the disgrace of it, the wrong, the sin of it. All laws against the drink evil must be supplemented, (1), by an effort to put forward the moral reason for abstinence, and to educate men to an understanding of the duty of purity and sobriety; and, (2), by giving to the poorer classes something to take the place of the saloon, something that will fill the social want, the social craving, of whose strength the continued prosperous existence of the saloon is the proof.

This work the Christian Church, the individual members of the Church, should do; and in doing such work the Church will be aiding the cause of temperance more than can all the laws that legislation have devised or can devise.

Letters to the Editor

CONVERSIONS FROM ROME

To the Editor of The Living Church

The allegation of one of your correspondents that not ten Roman Catholics have entered our Communion in as many years is almost too silly to need a reply. I have kept a record of all sectarian ministers and *Roman priests* (not laymen) whom I have seen mentioned in newspapers since 1864, who have connected themselves with the Anglican Communion in this country. My record shows that within the last ten years 12 Roman *priests* have renounced their errors, and have conformed to our Communion, and 30 priests of the Roman Church who have taken that step since 1864, the time my record commenced.

CATHOLIC.

Salem, Mass., Sept. 28, 1893.

CONFIRMATION BEFORE COMMUNION

To the Editor of the Living Church:

I see in THE LIVING CHURCH for Sept. 23rd, Mr. Cornell's article on this subject. Please allow me to say two things which admit of no doubt: (1) The Confirmation as it was called in the West, and Unction or chrism as it was called in the East, was required of all who had been baptized in the Church, before reception of the Elements of the Holy Communion, and of all who had been baptized in any one of the sects outside of the Church, no matter what the doctrines they held, or in the words of the Canon Sixth of Constantinople, "though they do indeed pretend to confess the true Faith, but have separated themselves and formed congregations in opposition to our canonical bishops." (2) In view of this law, the Church, in all its branches, so far as I know, has insisted upon the necessity of Confirmation or Unction in the Church, and by one of its bishops, with two modifications: (*a*) In the East priests were sometimes allowed to administer the rite with oil that had been consecrated by the Bishop, and (*b*) in England, in 1281, it was decreed that persons might be admitted to the Holy Communion without having been previously confirmed, "if impeded from the reception of Confirmation by some reasonable cause, *rationabiliter fuerit impeditus*." This is virtually the same as our "ready and desirous to be confirmed." But the law was provided by Archbishop Peckham, to meet the state of things that had arisen under the miserable John and his son, when bishops were worldly or worse, and constantly neglected their duties. But at that time here were no outside sects of dissenters, and of course therefore the Church of England, in making this law, could not have had any such person in view.

It was otherwise, however, when the Church of England put her rubric, which is the same as ours, into its present form; they had sects of dissenters around them, but they had the ancient law and usage of the Church behind them, and they took the more liberal view, that persons who were ready and desirous to be confirmed, but were prevented—impeded by some reasonable cause which they could not remove or control, ought not to be deprived of the Blessed Sacrament.

In view of these facts I think that your correspondent is right with regard to the Confirmation of all those that come to us from all the outside Protestant sects. And I do not see how the position taken by Dr. Morrison with regard to the Confirmation of converts from Romanism, will be successfully controverted, though it may be inexpedient to enforce it at present.

W. D. WILSON.

Syracuse, N. Y.

"VERIFY YOUR REFERENCES"

To the Editor of The Living Church

I would say to our Rev. brother from St. Paul, that newspaper evidence is simply no evidence. Neglecting the rule so indispensable to all exact writers, "Verify" etc., he refers also to that admirable work largely used in England as a text book for teachers, and which should be in like manner serviceable for our candidates for the ministry, Lane's Notes on English Church History. The first volume passed the scrutiny of Bishop Stubbs, and of the Chichele professor of modern history at Oxford; and had it been so with the second volume, a portion of the article on Suffragan Bishops must have been eliminated.

The Rev. F. Fenton, of Stony Stratford, has given wide circulation to the statement that the Archbishop of Syra and Tenos took part in the consecration of Bishop Mackenzie, going so far as to state that this Anglican-Greek epis-

copate now exists in far distant Corea, as well as in England and Scotland, which is mere illusion, so far as regards the said Archbishop. That he was present in St. Mary's church, at the consecration of the first Bishop-suffragan of Nottingham, is all that can be said; though in the chancel, he took no active part in the service.

But supposing it true, what would be its value or significance unless the Archbishop of Syra and Tenos had thus acted as the accredited representative of the great Greek Communion. Individual acts of bishops outside their own dioceses do not often call for commendation, the rather should they call for discipline. The absurdity of citing as interesting the eccentric acts of Antonio de Dominis, Archbishop of Spalatro, as one of the consecrators of George Monteigne, Bishop of London, in 1621, cannot fail to be apparent. Such acts are of no moment—are not worth mentioning—retard rather than hasten the full intercommunion so greatly desired. Until the Emperor of Russia ceases to exert a paramount influence in all that concerns the Greek Church, full organic union may have to be still further waited for, England having too frequently and too effectually thwarted the world-embracing ambition of Russia. The recent gift to Bishop Blyth by the patriarch of Jerusalem, of the chapel of Abraham, thus providing Anglicans with a sacred edifice truly their own, and identified with the glorious associations of the Holy City, is a happy omen and a tangible sign of that better understanding which we pray may not be far distant.

In conclusion it should be added that full particulars respecting the consecration in which the Archbishop of Syra and Tenos is erroneously said to have taken part, can be ascertained by addressing the Rev. G. W. Herbert, St. John de Sepulchre, Norwich, England.

W. BOLLARD.

Vallejo, Cal., Sept. 19, 1893.

Personal Mention

The address of the Rev. A. J. Tardy is 185 Marengo st, New Orleans, La.

The address of the Rev. E. L. Goodwyn, who was recently appointed principal of the Bishop Payne Divinity School, is 432 Washington st., Petersburg, Va.

The Rev. Benjamin Alston has decided to remain in charge of the churches at Union and Chester and will also have charge of that at Lancaster, S. C.

The Rev. James Grammer, D.D., has taken charge of Kingston parish, Matthews Co., Va. This includes Christ and Trinity churches. His address is Williams Wharf, Matthews Co., Va.

The Rev. N. D. Van Syckel entered upon his duties as rector of Trinity church, Florence, Ala., on Sept. 15th.

The work at Attalla, Gadsden, and Bessemer, Ala., has been placed in the charge of the Rev. J. A. Van Hoose.

The address of the Rev. R. Bowden Shepherd is Christ church rectory, Riverton, N. J.

The Rev. Elvin Smith Taylor has resigned the rectorship of Otey Memorial parish, Sewanee, Tenn., and accepted that of Christ church, Bordentown, N. J. He will enter upon his duties at Bordentown, Oct. 15th. Please address all mail matter accordingly.

The Rev. A. G. L. Trew, D. D., has resigned the rectorship of St. John's parish, Oakland, Cal., on account of the unsuitability of the coast climate, and may be addressed at Lamanda Park, Los Angeles Co., Cal.

The Rev. Albert R. Walker has accepted the rectorship of Calvary church, Wilmington, Del., and entered upon his duties.

The Rev. E. S. Forbes has accepted an appointment as assistant minister of St. John's church, Jersey City, diocese of Newark.

The Rev. Albert W. Ryan, D. C. L. of the diocese of Pittsburgh, has accepted the rectorship of St. Paul's church, Duluth, Minn.

The Rev. Henry A. Skinner has been appointed a member of the faculty of Bishop Hopkins Hall, Burlington, Vt.

The Rev. John Davis has been appointed professor of systematic divinity in the Theological School, Tokio, Japan.

The Rev. W. J. Morton has resigned the position of assistant minister of St. James' church, Richmond, Va.

The Rev. John R. Moses has resigned the rectorship of St. Jude's church, Philadelphia, to accept the rectorship of St. Mary's memorial church, Wayne, Pa., in succession to the late Dr. Conrad.

The Rev. Eugene Griggs has entered upon his duties as rector of St. Peter's church, Lowell, Del.

The Rev. Milton A. Craft has entered upon his duties as assistant minister of St. Michael's church, Trenton, N. J.

The Rev. Giles B. Cooke has been made dean of the Northern Convocation of the diocese of Easton.

The Rev. Stuart Crockett has accepted an appointment to be assistant minister of St. Luke's church, Baltimore, Md.

The Rev. Walker Gwynne having resigned the rectorship of St. Mark's, Augusta, Me., will spend the winter in East Orange, N. J. His address, after Oct. 10th, will be 345 William st.

The Rev. Edward Warren has been called to the chaplaincy of St. Luke's Hospital, Chicago, Ill., and enters upon his duties there immediately.

The Rev. Samuel H. Bishop has accepted an election to the rectorship of St. Andrew's church, South Orange, N. J., and entered upon his duties.

The Bishop of Pennsylvania has returned from a vacation tour to British Columbia and the Western States.

The Rev. Alfred Bowyer Sharpe has accepted the rectorship of St. Clement's church, Philadelphia.

The Rev. John M. Davenport returns to his former parish, St. John's church, St. John's, New Brunswick, Canada.

The Rev. Dr. W. N. McVickar has changed his address to the new rectory of the church of the Holy Trinity, 1904 Walnut st., Philadelphia, Pa.

The Rev. James B. Halsey, assistant priest at St. Timothy's, Roxborough, Philadelphia, has returned from the West, where he spent his vacation.

The Rev. I. N. W. Irvine, D. D., has resigned the rectorship of St. James' church, Hestonville, Philadelphia.

Ordinations

On the 26th of September the Bishop of Southern Florida advanced to the priesthood the Rev. Matthew McDuffie, a colored deacon, who has been doing a very efficient work among the people of his race in Tampa. His work is that of an organized mission, and it has been prospering ever since he was placed in charge. The sermon was preached by the Rev. S. Kerr. In the evening there was a Confirmation in the same church, the newly ordained priest presenting six persons for the laying on of hands; one other was prevented from being present.

To Correspondents

"HUGUENOT."—You have answered correctly your question about Hymn 216 in "Hutchin's Hymnal." The syllable "sup" is sung to three notes and "strength" to one note.

"SUBSCRIBER."—1. Write to any of our Church booksellers for information about the Anglo-Catholic Library. 2. The question is one hardly to be discussed here. Large families commonly get on the best. The children do not all grow up at once The older help take care of the younger. Parents who have made their own way in the world are often too anxious to leave riches to their children. It is a fact that in large families the children are generally better brought up, better educated, better cared for than the two or three children of smaller families, and the latter are more likely to turn out badly.

J. J. B.—Henry Morton Stanley was born in Wales in 1840. He was adopted while a minor in America, and thus became a citizen. His first expedition into Africa was at the instigation and expense of Mr. James Gordon Bennett, proprietor of the N. Y. *Herald*, "to find Livingston," starting from Zanzibar in January, 1871. In November he found the explorer, who declined to return until his work had been completed. Stanley got back to Zanzibar in May, 1872. About two years later he started on his second expedition, under the commission of the London *Daily Telegraph* and the N. Y. *Herald*, to seek Livingston again. At Zanzibar Stanley learned that the great missionary was dead, but he kept on "across the Dark Continent," making valuable explorations, reaching England in 1878. Soon after, under commission of the King of Belgium, he opened "The Congo Free State," and about 1886, under the auspices of the Egyptian government, aided by individuals and societies in England, undertook to find Emin Pasha. In about a thousand days he returned with Emin and a fragment of the forces of both parties.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Official

PHILLIPS BROOKS: A TYPE OF EVANGELICAL TEACHERS NEEDED IN THE MINISTRY

A sermon by the Rt. Rev. Thomas A. Jaggar, D. D., to be preached in the church of the Holy Trinity, Philadelphia, Sunday evening, Oct. 22, at 7:30 o'clock. A collection will be taken up.

Business meeting of the Evangelical Education Society will be held on Thursday, Oct. 19th, at 3 o'clock P.M., at the office, No. 1224 Chestnut st., to which all the members of the Society are cordially invited.

ASSOCIATION FOR THE PROMOTION OF THE UNITY OF CHRISTENDOM

(*Established Sept. 8, 1857, 1 King st., Westminster, London, S. W.*)

To unite in a bond of intercessory prayer, members, both of the clergy and laity, of the Roman Catholic, Greek, and Anglican Communions.

For circulars and other information address the local secretary, Rev. A. J. Arnold, 4811 Trinity place, Philadelphia, Pa.

THE MISSIONARY COUNCIL

The sessions of the Missionary Council will be held in St. James' church, corner Cass and Huron sts., Chicago, beginning with the opening service and sermon on Sunday evening, Oct. 22nd, and continuing throughout Monday, Tuesday, and Wednesday, day and evening.

On Sunday evening, general missionary meetings will be held in Grace church, Wabash avenue, between 14th and 16th sts.; the church of the Epiphany, South Ashland avenue, corner of Adams st.; St. Peter's church, 1737 Belmont avenue, near Evanston ave.; St. Andrew's church, Washington Boulevard and Robey street, and St. Mark's church, Cottage Grove avenue, corner of 36th st. The speakers at these meetings and upon selected topics at the council will be announced next week.

On Sunday morning, Oct. 22nd, missionary sermons will be delivered in all the churches in Chicago and vicinity.

The rector of St. James' church has arranged for a children's missionary meeting in his church on the afternoon of Sunday, October 22nd.

By order of the Committee of Arrangements,

WM. S. LANGFORD,
General Secretary.

SPECIAL TRAIN.

Providing one hundred tickets can be sold before Oct. 15th, a special train of Pullman vestibule sleeping cars, with dining car, will leave New York on Friday, Oct. 20th, at 10 A. M., running through to Chicago before noon the next day. Tickets for the round trip (good to return by any train of the Erie system before Nov. 15th), will be sold *only* at the Mission Rooms, 22 Bible House, at the following rates: For clergymen and members of their families, $22.25; for others, $28.80. Sleeping car berth $5.00 each way.

JOSHUA KIMBER,
Associate Secretary.

Married

GREENSLADE—JONES.—On Wednesday, Oct. 4, 1893, at St. Paul's church, Washington, D. C., by the rector, the Rev. Alfred Harding, Mary Sands, daughter of George Irving Jones, and Oliver William Greenslade, of Milwaukee, Wis.

Died

KEELER.—Died in Le Raysville, Pa., on Sept. 25, 1893, Mrs. Emma Kidder Keeler, aged 82 years, 7 months, and 14 days.

"Rest in peace."

JELLYMAN.—Entered into rest, August 14, 1893, at her home in Woodlawn Park, Chicago, Annette, wife of Joseph Jellyman.

"So He giveth his beloved sleep."

BOLLES.—Entered into rest, from her home in Cleveland, Ohio, on the Feast of St. Michael and All Angels', 1893, Mrs. Martha E. Bolles, wife of Rev. James A. Bolles, D.D., in the 76th year of her age.

ALLEN.—At Westminster, Md., Friday, Oct. 6th, Harriet Bellows Allen, of St. Louis, Mo., daughter of the late Theodore and Catherine Allen, of New York.

Appeals

THE MID-WESTERN DEAF-MUTE MISSION

The general missionary, the Rev. A. W. Mann, reports a serious falling off in twelfth Sunday after Trinity offerings, due most likely to the absence of many clergy from their parishes on that day. Money is very much needed to meet the expenses of this active and useful mission of the Church. The deaf-mutes themselves contribute, but they are of the working classes, few, and widely scattered. It is necessary, therefore, to ask Church people to help. Can offerings be taken on next third Sunday in Advent, or some other Sunday this year? Offerings may be sent to the General Missionary, 878 Logan ave., Cleveland, Ohio. Annual reports will be sent to any one on application.

THE "THRALL MEMORIAL".

It is proposed to place a stained glass window to the memory of the late Rev. S. C. Thrall, D. D., in the chancel of Emmanuel church, Lancaster, Wis., his last charge, and the place of his death. The parish is not able, unaided, to place the memorial, and so earnestly invites contributions from the many friends of their late rector. Kindly communicate with the REV. B. T. BENSTED, Lancaster, Wis. Amount already subscribed, $45.

This appeal is most cordially approved by the Bishop of the diocese wherein Dr. Thrall passed the last years of his most useful life.

I. L. NICHOLSON,
Bishop of Milwaukee.

Milwaukee, June 27, 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, 22 Bible House, New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED—A parish, by a middle-aged, experienced clergyman. Address CANTAB, care LIVING CHURCH.

WANTED.—Rector for parish 100 miles from New York City Stipend $700. References to Bishop required. Address "Rectorship," LIVING CHURCH.

A YOUNG clergyman in priest's orders, with a small family, desires an immediate engagement in parish work. Address B. W., LIVING CHURCH, Chicago, Ill.

SITUATION WANTED.—Middle-aged lady, widow, desires position as companion, amanuensis, or to travel with lady; moderate remuneration, in refined home; best of references. Address T P. J., care LIVING CHURCH.

I MAY have an opportunity of settling a clergyman or a layman and his wife as missionaries among the Navajo Indians. It will be required that both engage in the work. I invite correspondence. Address me at Albuquerque, New Mexico.

J. M. KENDRICK,
Bishop of New Mexico and Arizona.

ALTAR BREADS

Made of the finest wheat flour, by an improved process, are furnished in large or small quantities, at the following prices: Large wafers for the priest, $1.00 per 100; small wafers, for the people, 20c. per 100; sheets, about two inches square, $1.00 per 100. Boxes free. Postage eight cents on the dollar. Supplied plain and stamped with sacred emblems. A box of samples will be forwarded for 10 cents. ST. MARK'S GUILD,

449 Jersey ave., Jersey City, N. J.

Choir and Study

The Way of Life

BY THE REV. FRANCIS WASHBURN

See, the past in ruin lying,
See, the present swiftly flying,
All that's earthly doth decay,
Yet beneath the sky which arches,
Lit by Faith's undying torches
Walks mankind upon life's way.

Pressing up a pathway ruddy
With their leader's footprints bloody—
Bloody through the awful fray,
See them march in long procession,
Onward toward their hoped possession,
Up the steep and narrow way.

What though wealth and pleasure tempt them,
What though time will not exempt them
From the fierce and fiendish fray;
They march on through region mortal,
Brave they march, towards heaven's portal,
Through all dangers of the way.

Though the past in ruin lieth,
Though the present swiftly flieth,
With Faith's vision, what care they;
They behold their journey's ending,
Hear their songs with angels blending,
On the bright, the shiny, way.

We have received prospectus intimations of the early appearance of both the Tucker and Hutchin's Hymnals in conformity to the provisions of the recently authorized collection of hymns. These have hitherto proved widely useful and acceptable, dividing the suffrages of our choirs and congregations, and both of them called into requisition for a great number of choirs. Dr. Tucker in addition to Mr. Rousseau, his well-known choirmaster, has secured the editorial services of that sterling musician, Dr. Walter B. Gilbert, of Trinity chapel, New York; while tune-contributions are announced from a goodly number of successful writers, as Mr. Le Jeune, Dudley Buck, Horatio W. Parker, Clement R. Gale, George W. Warren, Richard H. Warren, Dr. Gower, and others. Dr. Hutchins announces the acquisition for editorial co-operation, of Horatio W. Parker, now organist of Trinity church, Boston, and acknowledged chief among American composers of religious music, in virtue of his grand cantata, *Hora Novissima*, already reviewed in this department. Should this hymnal adhere to its former policy in the provision of congregational tunes as a prevailing type, such as are generally known and welcomed by the people, its former prestige will remain unbroken. Evidently, the competition among the hymnals, old and new, for ecclesiastical recognition and popular favor, is to be strongly organized and prosecuted with vigor. We entertain a conviction that after all contestants are in the field and have had a deliberate trial, not unlikely a true congregational manual of selected hymns, perhaps not exceeding two hundred and fifty in number, with tunes exclusively congregational, the melodies of which may be sung by all voices in unison, may be demanded by an increasing number of parishes wherein hymn-singing is recognized as the special privilege of "all the people." It is intimated that already one or more, after such a type, are in contemplation, or being prepared for the press.

The thirty-sixth annual festival of the Worcester County Massachusetts Musical Association opened Sept. 25th, and closed Friday evening, the 29th. As we have frequently remarked, this is, *par excellence*, the great people's festival of New England, not only entertaining and educating a wide and constantly growing circle in eastern Massachusetts, of which Worcester serves as an occidental Bayreuth, but which has been the fertile mother of a great number of prosperous musical associations founded on the experience of Worcester, in every New England State. The social value of such institutional culture is incalculable. It is at the outset, prevailingly religious, and sincerely and altogether artistic. These association festivals are so admirably officered and managed that while profitably "paying their way", the cost to the people is brought down to an almost incredible minimum. Think of Worcester festival week, with its ten rehearsals and seven concerts, including reserved seat. for six dollars! There is always a people's enthusiasm and gathering during festival week, and the whole country side, reaching Worcester by multiplied railway connections and frequent trains turns out to participate. This year has kept up the tradition. Hard times, disturbed labor, and perplexed manufactory industries, seem to have produced no depressing effect. The audiences have been as crowded and sedulously attentive as ever. Indeed music is *the* business in this bustling city, for festival week.

The musical resources were, as hitherto, the great chorus of 532 members, with its admirable traditions, its rigorous culture, and its annual revision and reinforcement; the grand choral organ in Mechanics' Hall, one of the most effective instruments of its class; Mechanics' Hall, itself, singularly adapted to such festival uses; the well-known Symphony Orchestra from Boston, of some sixty artists under the direction of the veteran conductor, Carl Zerrahn; a lavish provision of the most celebrated vocal soloists and instrumental virtuosos within reach; and, with all, a constantly shifting succession of programs, for the most part, delightful and instructive, with a goodly selection of choral and orchestral masterpieces. At various stages during the week, it is not to be wondered at that the well-seasoned critics now and then longed for severer work and a more commanding art. But the great, constantly fluctuating audiences were to be considered, who have insatiable curiosity for musical celebrities whom they would see face to face once a year, and who are incapable of close and protracted attention to the more advanced forms of composition without fatigue. These audiences, who are to be entertained, pay the bills, and thus secure the fiscal success of the festival, year after year. And of all of this, the aforesaid handful of critics are apt to be unmindful; forgetting that the festival is not held for nor sustained by critics and the dilettanti, but by the vast audiences that crowd Mechanics' Hall.

We will not weary our readers with the full programme. Mention of some of the leading numbers will suffice: The Jubel overture, Weber; "Miriam's Song of Triumph," a cantata for soprano, solo, and chorus, Franz Schubert; "The Bride of Dunkerron," a dramatic cantata, Henry Smart; Symphony No. 2, in C major, Op. 61, Schumann: aria, "Hear, ye, Israel" (Elijah), Mendelssohn; for string orchestra (*a*), "Erklarung," (*b*) "Die Muhle), Raff; "Samson and Delilah," a Biblical opera, by C. Saint Saens; Symphony No. 8, in F, Beethoven: dramatic scena (Jael), Jordan; Lorely, an unfinished opera, Mendelssohn; "Praise Jehovah" (149th Psalm), Dvorak; aria, from Don Giovanni, Mozart; *Rondo Capricioso* for the violin, St. Saens; the Prize Song (master singers), Wagner; dramatic overture, "Husitzka," Dvorak; song, "Nachtstuck," Schubert; sextet (Lucia), Donizetti; Kaiser-Marsch, Wagner; festival overture, Severn; scena and aria, Der Freischutz, Weber; Symphony No. 12, in B♭, Haydn. "Judas Maccabeus', ' an oratorio, Handel. There may have been a possible excess of mere virtuosity, with a commensurate lack of solid and commanding work. Certainly Judas Maccabeus is among the least interesting and inspiring of oratorios; and there seemed a deficiency in those grander and more heroic compositions, that ought to serve both as staple and ballast for such supreme occasions. We need only add, however, that the people were unquestionably both satisfied and delighted, and this must stand as the ultimate, practical test of festival success.

But there is another word, another urgent view, of this large festival question; and it would be well for the Worcester festival people to consider it more earnestly. The festival should be, all in all, entertaining, and not removed from the range of general popular sympathy and appreciation. It should be pecuniarily thrifty and prosperous. Possibly, above all, it should be essentially educational. But all true educational processes must advance along upward gradients. This was not the direction this season. Not a few of the antecedent festivals have reached far higher lines of general dignity and excellence. For it must be conceded that no very great choral work; for example, was provided. The sole oratorio is hardly an oratorio, the civic secular spirit so largely predominates, and as an example of the Handelian art, "Judas Maccabeus" is altogether inferior. "The Bride of Dunkerron," by Dr. Smart, is by no means an accepted classic, and has not secured a prominent place in the best repertories. Besides, it has been given two or three times in Worcester. The "Samson and Delilah," of Saint Saens, is essentially an operatic construction, and the narrative is subjected to anything but a spiritual and exalted interpretation. A better conception of educational responsibilities would plainly enough point to a multiplication of the great choral and symphonic works, and a substitution of purer and stronger selections in place of the many "show" pieces, which have little merit beyond the opportunities they afford for the display of mere virtuosity. This association is solid enough now to undertake more classic work, and can very well afford to give the later and larger compositions of English and American composers a hearing. The conductor, Mr. Zerrahn, entertains a well-known indifference, or distrust, toward any composition that does not bear the Continental endorsement, either of Berlin, Leipsic, Vienna, or Paris, while he entertains no pronounced predilections for religious art. Possibly new men with new resources might without revolutionary violence lift the influence of this association to a higher plane without loss of thrift or popular prestige.

We have but little space remaining for mention of an interesting Harvest Home service held in Christ church, Rye, N.Y., a parish dating back some 200 years, and organized in the same year with St. Peter's, West Chester, a few miles nearer New York, and concerning which we may have more to say when its bi-centennial is celebrated in February next. At the service held Thursday evening, Sept. 28th, several of the neighboring clergy, with two or three from New York, were present to join the rector, the Rev. Dr. Kirkby, in the impressive services, the Rev. Dr. E. Walpole Warren, of the church of the Holy Trinity, 42nd st., New York, delivering an eloquent and appropriate address. The musical services were arranged by the choirmaster, Mr. Richard Henry Warren, also of St. Bartholomew's church, New York, who, with a "deputy," has assumed charge at Christ church. Mr. Alfred S. Baker, with a part of his choir from St. James' church, New York, assisted very effectively in the delivery of a somewhat elaborate selection which consisted, in addition to the choral services, of canticles by Gounod; anthem, "I waited for the Lord," Mendelssohn; "Praise the Lord, O Jerusalem," the Rev. E. V. Hale; and "Sound the alarm," tenor solo, Handel, for the offertory. The choir is newly organized, vested, of men and boys, and there is excellent promise of Churchly and edifying results. Mr. Warren has already accomplished very much more than could have been looked for from new and untrained materials, and in such a brief period.

New Music

We have received from Novello, Ewer & Co., New York, a parcel of their recent publications. A *Te Deum* in D, by Hugh Blair, composed by request for the "three choirs" at the Worcester (England) festival just held, grave and stately in the manner of the older school, exceedingly churchly, and explicitly Anglican in its freedom from the extravagances of the Roman school. Under such a splendid conjunction of the three great choirs of the South-western cathedrals which sustain a sort of tripartite choral relation for the Festival, such a composition must have abundantly vindicated the Anglican school from any suspicion of "dullness." It is easily sung, and valuable for any repertory. Another *Te Deum* (Festival) in C, with *ad lib.* accompaniments for brass and drums, composed especially as an act of thanksgiving on festivals, by Dr. C. Warrington Jordan, honorary organist to the London Gregorian Choral Association, etc., third edition, which we heard admirably delivered at the recent Bi-Centennial Commemoration at St. Peter's church, West Chester, New York, at once churchly, Anglo-Catholic in its reverent inspirations, and quickened with the best things of the old and the new, in liturgic music; not difficult. A *Magnificat* and *Nunc Dimittis*, in E ♭, by G. B. J. Aitken, and dedicated to Mr. Docker, Dr. Barnby's successor as music director at All Saints', Margaret street, London, in a melodious and attractive style, yet modern Anglican in construction, and possibly ranking with Mann in A, in general qualities, requires very careful singing. Also inscribed to Mr. Docker, a morning and evening service, in A, by Walter Macfarren, with both *Benedictus* and *Jubilate*, carefully written, rich in harmonic coloring, and effective. "Early Spring," by the late Lord Tennyson, set to music and orchestra by Vyvian Wallis Popham, interesting for choir practice and secular festivals. "Songs for the Little Ones" in the infant school and nursery, by W. W. Pearson, and charmingly suited for its purpose; also *Magnificat* and *Nunc Dimittis* in D, by Clement R. Gale, Mus. Bac. Oxon., and organist of Calvary church, New York, a composition worthy of close study for its beautiful construction, its sympathy with the Anglican masters, i

religiousness of feeling, and its uniformly admirable phrasings and accentuation—an indispensable accomplishment wherein so many of our would-be composers exhibit their incompetence. Mr. Gale's service is very desirable for well-trained choirs where churchly compositions are studied; and the composer should be welcomed as among the valuable and thoroughly educated Church musicians, who, now and then, find their way from Oxford and Cambridge to our leading churches.

From Clayton F. Summy, Chicago: "The Choral Evening Services," as used at St. Paul's church, Leavenworth, Kansas, edited by H. W. Diamond, Mus. D., Precentor. The chief practical value of this service lies in the use of E as a reciting note for the congregation in most of the choral parts, not to overlook the distinctly reverent and churchly feeling prevailing throughout. The Apostles' Creed is sung in A. We recommend the service as likely to prove very useful, especially where prudent direction is needed for the introduction and practice of the choral service.

From MacCalla & Company, Philadelphia: "Combined Anthem Collection," a work principally adapted to denominational worship where liturgic requirements and precedents are not recognized. In such uses it is likely to supply what is undoubtedly a growing need.

Magazines and Reviews

The Atlantic Monthly, for October, has almost the aspect of an art journal, with a striking penchant for music and musical criticism, a specializing certainly to be looked for from its Boston and Cambridge environment. William F. Apthorpe, one of our most cultivated students of the divine art and its literature, contributes a brilliant paper "in two parts: Two Modern Classicists," in which the late Otto Dresel is bracketed with his life-long friend, Robert Franz, although we recall nothing in the productions of the former to justify the relation, beyond a refined and distinctly æsthetic personality; and especially, since Franz was confessedly the highest lyric genius of the generation, a profound thinker, and a master in the highest fields of musical art. But we are more interested with the quality and trend of Mr. Apthorpe's incidental discourse, or "descant" as we might term it, since it abounds in rich and fragrant generalizations, of which these are examples: "The idea that music was an art immediately dependent on poetry was that of the ancient Greeks; it cropped up again for a while under the Florentine Music Reform (?) of the early part of the 17th century, and has since made its re-appearance with Richard Wagner; but it had absolutely nothing to do with any period or school generally or properly known as classic. In all classic epochs the art of music was regarded as an art by itself, following its own course of development, and subject to its own inherent powers." Speaking of the old Italian school he writes: "In it the personal element withdraws almost wholly into the background, and is overwhelmed by the Catholic Church. . . It was Protestantism that first loosed the musician's tongues; for in it the personal element, in contradistinction of the typical, gets its rights," a statement profoundly true, but needing much elucidation to uncover its far-reaching conclusions. We can hardly go with Mr. Apthorpe when he incidentally speaks of a word as the shadow of our thought, since he misses a vital and indispensable truth of psychology. The paper is, on the whole, of exceptional value to instructed readers. In "The Undertime of the Year, a Continued Calendar," Miss Edith M. Thomas, as in the July number, breaks forth into alternate strophes of spontaneous verse and poetic prose, with an equal and rare felicity of expression, so melodious and full-freighted with elevated inspiration that we can easily pardon the unconscious extravagances of diction to which such full-flushed natures are subject; as *therethrough*, a most clumsy compound, and again, "spirit of *utter* peace," which is a trifle "Bunthornish;" "that bleak saint who wears an aureole" fits the sunflower somewhat awkwardly; and then, "the lamping stars," leaves us pretty much in the dark as to what kind of stars were in her thought. But where there is such profusion of fervid fancy and imagination, such trifles should perhaps escape comment. We should have alluded to a string of verses, "Tone-symbols," which are rather strained and fantastic, with a series of excellent "Reviews on Music," in our allusion to the æsthetic complexion of the number. Other papers of noteworthy interest are "The Tilden Trust, and Why it Failed," and especially, "The Permanent Power of Greek Poetry."

Scribner's Magazine contains a single paper that would float any number—easily the strongest, wisest, and most helpful thus far among October miscellanies,—"The Man of Letters as a Man of Business," by W. D. Howells, who has never appeared in a more admirable light. The style, which is clearly enough his personality, is a model of modesty, candor, and masterful intelligence. It is epigrammatic without being sententious, or savoring either of vanity or morbid self-consciousness. It is sound, wholesome, and with the clear-headed and right-hearted, must prove wonderfully helpful. It would be a good thing could Mr. Howells' paper be read, studied, and assimilated in all our colleges and seminaries of learning, wherein neophytes for literary and journalistic work are being incubated. "Historic Houses of Washington," copiously illustrated, should be studied, especially by such expectant builders as have fallen under the unwholesome spells of fashionable architectural crazes now epidemic throughout the land. These exemplary architects of the ante-Revolutionary period happily had not yet suffered from those cyclopean, grotesque, fancies that infest designers of this *fin de siecle* epoch; and, verily, their symmetrical and thoroughly studied constructions ought to be had and kept in remembrance.

Harper's Magazine opens with a rather tedious journey "From the Black Sea to the Persian Gulf," and it is hardly less tiresome, albeit the writer, Edwin Lord Weeks, is, first artist, doing his own illustrations, and then narrator. This conjunction works well when the subject is picturesque, and the writer ambidextrous with both pen and pencil, but when it is weak in either hand the result is far from comfortable. The details of such an adventure, however, can hardly develop a lively interest under any treatment. Dr. Henry Van Dyke writes reverently, and with considerable ability, concerning "The Childhood of Jesus," very carefully illustrated with a group of religious pictures from the early ecclesiastical art, chiefly interesting among which is the "Jesus and Saint John," from a Holy Family by Pinturicchio. We welcome another contribution from the tacile pen of Thomas A. Janvier, "Lispenard Meadows," another west-side study of old New York, nicely illustrated, this time delineating a tract lying below Canal street, west of West Broadway, and north of Reade street, the most memorable part being the region of old St. John's chapel and Park. It would be impossible to overlook Mr. Harding Davis' decidedly clever study of "Undergraduate Life at Oxford," in the course of which he has fallen in chiefly with the boisterous, fun-loving, and sport-loving set who make things lively and interesting for the Proctors and college Dons. Nothing could be more mirth-provoking than his sketch of that day of misrule, at "Commemoration" in Sheldonian Theatre, when the traditional mischief of generations breaks out with exasperating and unsparing vigor, year after year. But there is another and finer side of undergraduate life, which Mr. Harding has not taken pains to investigate, and this is the Oxford dear to scholars, a side quite as picturesque and vastly more characteristic, of the great and ancient University which has wrought so fruitfully in shaping the religious and political life of the British Empire.

Worthington's Illustrated Magazine takes a leading place among the bright and entertaining periodicals of the day. The October issue has a timely leader on the Pribilof Islands, by Joseph Stanley-Brown, illustrated by photographs taken by the author. The frontispiece is a photograph of St. Paul's (native) orchestra. The writer describes the life and industry, the history, condition, and prospects of this queer people whose lives and destinies seem so closely related to the fur seal. He notes with some emphasis the inconsistency apparent between the devout observances of the natives and their lack of morality in many directions, and censures the Russian Church for that state of things. The Church may be at fault, but we should bear in mind that such a state of things is always found among races that have not had the traditions and habits of Christian morality from childhood. St. Paul's rebukes to some of the brethren of his day, "called to be saints," show that this was so from the beginning. The series "In Ole Virginny Fifty Years Ago," by Mary A. Livermore, is concluded in this issue with its tenth paper. Sara A. Underwood contributes a valuable paper, illustrated, on "Woman at the World's Fair." Other articles, poems, and stories deserve notice, as do the well-managed "Departments."

The Californian makes no excessive claim when it advertises itself as "the most popular magazine published in the West;" though since it has moved its main office to New York it can scarcely be said to be published in the West. It is still Californian, however, beautiful and unique among our first-class periodicals. The cover is bright and beautiful with exquisitely colored wild poppies, and the whole make-up, typography, paper, illustrations, is artistic and attractive. As to its contents, it compares favorably with our best magazines. In the October issue the article that will attract most attention is "The Professional Beauties of Japan," by Helen Gregory Flesher. Address 47 Lafayette Place, New York.

Book Notices

The Musical Journey of Dorothy and Delia. By Bradley Gilman, with illustrations by Francis G. Atwood. Oblong 8vo, unique binding, $1.25. New York and Boston: T. Y. Crowell & Co.

The art of blending entertainment and instruction is a peculiar gift. Mr. Gilman's "Musical Journey" is simple, untechnical, full of quaint wit, and bubbling over with sympathetic descriptions. It will be appreciated by all young students of music, and will lighten many weary hours. The illustrations by Mr. Atwood are delightfully quaint and original. We note that Messrs. Crowell & Co. have also a new illustrated edition of "Alice's Adventures in Wonderland," a children's classic which needs no praise.

The King and the Kingdom. A Story of the Four Gospels. First, Second, and Third Series. New York: G. P. Putnam's Sons. Pp. 331, 354, 340. Price, $4.20.

The result of the labors of this anonymous writer is sufficient evidence of the danger of trying to interpret the Gospels without the teaching and guidance of the Church. He has started out anew to get at the true nature of Christ's Gospel, which he thinks has lost much of its freshness and power under the pressure of systematized theology; and on the principle that the Gospels were written to teach us our religion rather than to edify Christians, by earnestness of thought and sincerity of purpose he attempts to interpret the Gospels by their own light alone. "No preconceived ideas, his own or others, were voluntarily allowed to influence the investigation," but we doubt if one can thus completely free one's self from bias of some kind, and it seems as if the writer had not been able to do so. Further, if one must have a bias of some sort, it is certainly better to yield to the guidance of the Church than to follow the trend of one's own fallible mind. Moreover, the author's standpoint for the study of the Gospels is an untenable one, as they cannot be "interpreted in their own light alone" in view of the historical fact that the oral preceded the written Gospel by several years at least. And as a matter of fact, advantage is here taken of such interpretations as Tischendorf's New Testament, Young's Holy Bible, Sam Sharpe's Holy Bible, and Alford's New Testament for English Readers, which evidently have stood somewhat in the way of allowing the Gospels to be "self-luminous."

Unconsciously and involuntarily the author has manufactured a Gospel in its "simplicity" which goes counter to almost every fundamental article of the Christian creed. True he does not shrink from the supernatural and the miraculous, but the plenary inspiration of the Scripture is denied and scouted, the doctrine of the Trinity in unity is regarded as inconceivable and irrational, the divinity of Christ our Lord in any real sense is denied, the Holy Spirit is simply the spirit devoted to the service of God, and God Himself is held to be a person with form, body, substance, parts, and members. The writer finds no ecclesiastical institution, divinely organized with priests and laity, nothing but a Congregational union; the doctrine of the priesthood is of human growth; Christ's plan of Church government has never been tried; he has no belief in Baptismal Regeneration, and can discover no traces of supernatural agency connected with the sacrament in the Gospels; infant Baptism is no part of Christ's Gospel, Confirmation is a fictitious ceremony, and priestly absolution a delusion; in the Holy Communion is no Real Presence, and the Church's doctrine and practice of this blessed Sacrament are entirely of human invention. Such is the result of studying the Gospels "by their own light" by an individual who seems to have given a great deal of thought and painstaking labor to his task. We cannot pronounce his effort a success. He has lamentably failed to arrive at the facts intended to be conveyed by the Evangelists, and to grasp the truths and doctrines taught by Jesus, simply because his whole work is based on an utterly unstable and mistaken foundation. The same attempts to arrive at the simplicity of the Gospel have been made before, and with exactly the same results. The plan of the author in this work is to combine the four narrations, and to ponder them verse by verse, phrase by phrase, and sometimes word by word. The clearness of his commentary is marred by the introduction of various "readings" and "renderings" into the body of the running text. Frequently he diverges from his exegetical remarks into irrelevant digressions and extensive quotations (from Tolstoi, Swedenborg, and *The Daily Graphic, e. g.*), with still more extended animadversions upon them. And the plan of the Gospel as he sketches it for us at the close of his third series, while utterly at variance with the teaching of the Church, is so impracticable that men would give it up in despair.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

HARPER & BROS

The Work of John Ruskin. By Chas Waldstein.
Essays in London and Elsewhere. By Henry James.
Household Art. Distaff Series. $1.00.
The Kindergarten. Distaff Series. $1.00.
Nowadays and other stories. By Geo. A. Hibbard.
The Cliff Dwellers. By Henry B. Fuller.
Sabina Zembra. By William Black.
White Heather. " "
The Wheel of Time and other stories. By Henry James.
On the Road Home. By Margaret E. Sangster.
Our Great West. By Julian Ralph.
The Two Salomes. By Maria Louise Pool.

HOUGHTON, MIFFLIN & CO

A Roadside Harp. By Louise Imogen Guiney. $1.00.
The Apostolic Church. By Oliver J. Thatcher. $1.25.
Essays in Idleness. By Agnes Repplier. $1.25.
The Witness to Immortality. By George A. Gordon. $1.50.
A Japanese Interior. By Alice Mabel Bacon. $1.25.
The Son of a Prophet. By George Anson Jackson. 25c.

J. & A. MCMILLAN, St. John, N. B.

Classical Translations. By Rev. H. A. S. Hartley.

The Household

The Cross

Translated from the Swedish Hymnal.

BY THE REV. HERMAN LINDSKOG

The heavier cross, the better Christian;
By fire the precious gold is tried;
As in the crucible of suffering
The soul from sin is purified,
Fair virtue's tender flower appears
When watered by affliction's tears.

The heavier cross, the stronger growing;
The oak is strengthened by the gale,
And when life's fiercest storm is blowing
You feel most confident, though frail.
The more by sorrows bent, the more
You over earth's conditions soar.

The heavier cross, the clearer beaming
The light divine sent from above;
The tears that from your eyes are streaming
Are oil poured in the lamp of love,
And in the hour of supreme need
In heav'n you have a friend indeed.

The heavier cross, the humbler praying;
By humbler praying, richer grace;
The darker earth, the brighter glowing
The light in the celestial space;
The less support this world accords,
The more of it God's love affords.

The heavier cross, the more assuring
Of glorious triumph death shall be.
Not death! Redemption, disenthralling,
For on the grave the world shall see
The cross, declaring that release
Has come with an eternal peace.

So, Jesus, by Thy grace I'm willing
To bear my cross and not complain;
To follow Thee is highest honor,
Is safest way and greatest gain.
I know my present grief but is
The promise of the future bliss.

St. Ansgarius, Chicago, Oct. 2, 1893.

My Little Man

BY KATHLEEN WATSON

From *The Quiver*

CHAPTER III

Then back across the desolate frozen wastes I traveled. Behind me was the friend of my life—dying. Dying in a dismal prison-hospital, with no gentle hand or sympathetic voice beside him. Passing into the dark, unknown country, with no one near to say a word of cheer or comfort at the last. He, the quondam captain of Rugby School, the most gifted and popular fellow of his college, stricken down in the prime of strength and manhood, bearing bravely in his dying agony the memory of a faithless wife, and the ceaseless, aching longing for the presence of a little child whom he knew that he could never see or touch again.

Behind me—this.

Before me—beyond the sombre plains and the grim inhospitable towns, and the dull gray line of the Ural Mountains—that child, my little boy.

And the cold and bitter blasts, the fatigues of the journey, the thousands of miles across the barren steppes, the continual changes from tarantass to sledge, according to the state of the roads, the endless catalogue of misfortunes and stoppages, seemed trifles to me, because at the end of all there was—my little boy.

When life seemed least worth living, since he I loved lay fettered and dying, and I could do nothing to help him, I grew strong again at the thought of my little boy.

Behind me—Allan dying.

Before me—his child, my little boy.

Somewhere, out there in the world—she—she who had forsaken them both.

At night, when the moon shone over the icy solitudes, and the stunted trees were defined in its clear cold light, and the stars glowed in the wide black sky, I thought of them and of her. Of him, so strong, and patient, and heroic; of my little boy, so lonely and so lost; of her—oh, God, forgive me for my thoughts of her!

Just as we had crossed the frontier and arrived at Jaitinsk, a telegram, forwarded from Tobolsk, was put into my hands. It said curtly but sufficiently: "The Englishman, Allan L'Estrange, died this morning.—ROMSTROFF."

I would have given everything I possessed to have been able to have sent him word before he died, saying: "Have no fear, your little boy is safe with me." Otherwise, the news was no shock to me. Indeed, it was with something of relief, of triumph even, that I thought that they could never hurt or harm him more, although I knew that now, in all the world, I only had my little boy.

Till, at last, I reached him.

About dusk one evening towards the end of April, I arrived at Vilna. I hired a droscke and bade the man drive with all speed to the house of Dr. Vorstrovna.

Would he be in? Would he have left? Would he have resigned the child to the authorities or have turned him adrift? Should I, perhaps, not see my little boy after all? Together with my fatigue I was so agitated by anxious thoughts like these that when at last we arrived at the narrow, ill-kept street where my destination was, I trembled from head to foot.

I was informed that Dr. Vorstrovna lived on the fourth *etage*. I wondered would they ever end, those weary flights; and when at last they did, I found the entrance door standing slightly open. I rang the bell, but no one answered, and a complete silence prevailed within. Unable to restrain my impatience, I walked in and knocked at the first door I came to. Receiving still no answer, I opened it and discovered that it led to the kitchen. Beyond it there was a room with a bed, one or two old chairs, and a box. On the floor I noticed a torn coat and a pair of ragged boots, both the property of a grown-up man apparently. But nothing living. Everywhere silence, untidiness, conspicuous poverty, and chill neglect. In the midst of all this was I to find my little boy?

I turned into another room. A room full of books, old, and fusty, and dusty. I took up some and turned them over. They were on abstruse sciences, and seemed as melancholy inside as outside. There were a high-backed chair, a desk, a table covered with papers, and across it lay a long thin cane. That was all. Through the filthy window, opaque with dirt, the last dim light of the dying day struggled in with an effort, but still it did not show me my little boy.

But at the further end of the room I saw a low door. I wondered whether it led into a cupboard or another apartment. I do not know what instinct made me do it, but softly, very softly, I turned the handle, and the door opened on to a room so low and dark that at first I could distinguish nothing—but still it was a room. I struck a match and lighted a candle which I found in the room of books beyond. And on a little pallet-bed in the corner, lying with one hand on his breast, I saw him first, my little boy, my darling. In seeing him, I thought I saw Allan again, so startling was the likeness.

He was asleep. On his small white face were traces of tears, and his other hand was lying on the open page of a French grammar beside him. Now and then his little body moved as if in pain, and he tossed his bright curls on the dingy pillow. Once his lips moved, and I heard him murmur: "je—je—j'ai—I have."

And he was six years old.

As I knelt beside that pathetic little form, I wondered if the souls in Paradise have power to see us as we are; praying that if so, Allan, in mercy, might be spared the pity of this sight.

The candle flickered on; in ten minutes or so it would burn itself out, but I did not stir. By its sickly light I watched my little boy, thinking of the agony of desolation and miscomprehension that must have rent his childish heart for all the long months since they had torn his father from him.

Suddenly, with a final leap of flame, the light failed, and I was alone with him in the darkness.

"Je—je—j'ai, I have," he said again; "tu—tu—as—"

Then I, unable to bear it longer, and thinking that any awakening would be better than that tortured sleep, kissed him and in a whisper spoke his name.

In a moment and with a frightened start, he woke.

"Oh, Dr. Vorstrovna, I shall know it soon—the pain was so bad—and I was tired—but I will learn it—indeed I will—"

"Waldo! Waldo! It is not Dr. Vorstrovna. Do you remember what father used to talk about—who father said would come? Well, dear little one, this is Nell."

For a moment a silence that could be taken hold of, so to speak. Afterwards, he told me what he felt. Then in a twinkling his tiny arms wer round my neck, and in the midst of a passion of tears, yet scarcely able to speak for joy, he said:

"You are Nell? Father's Nell?

"Yes, dear; and yours, too, now."

"And mine, too, now," he repeated slowly and in an ecstasy, holding me tightly to him with one arm round my neck and one hand firmly closed over a button of my coat.

"And mine, too, now," he said again. When he had recovered a little and I had dried his tears away, he asked me: "Where is father? Tell me, have you seen him?"

"I have seen him, dearest. But now he is in heaven," I answered, speaking as we speak to children.

"God is very kind," he said then. "I often wonder about Him and am not sure. But now I know that he is kind. Because all this time I have asked Him only two things, 'Please, God, take father home to heaven and send Nell to me.' And He has done them both."

I was surprised at his calmness.

"Why did you ask God to take father to heaven, dear?" I said.

"Because they told me such dreadful things of the place where he had gone. And just before he went he told me himself that he could never, never come back to me, and he asked me to pray for him that he might die. All day long I have thought of him in those dreadful places, and Dr. Vorstrovna is cross because I cannot do my lessons. Now father is warm and bright with God, and—you have come."

Even so, in the depth and intensity of our love for him, we found room, both of us, to be glad, glad that he had gone.

Then I tried to lift him on my knee, but as I did so, a sharp cry of pain was wrung from his little lips.

"Oh! Nell," he said, while he lay back panting on his pillow, and I felt the moist beads of perspiration rise on his forehead, and waited in deadly anxiety for him to speak again. "Oh! Nell, my pain is very bad to-night."

"What pain, and where, my dearest?"

"Here—and here," he said, putting his hands, I could not see where in the dark.

Then the words that Allan had said to me in his prison came to my mind, but for very dread I could not speak.

"You know, I cannot walk now. I do my lessons. Dr. Vorstrovna says it is good to be clever and know all about books. I always lie here. I wish there was a window in the wall, so that I could see the horses and the people in the street. I can only see the sky from that little pane in the roof. Sometimes it is blue, sometimes it is gray, and sometimes almost black. I like it best when it is blue. The birds fly across it, but I only see them for a moment and they are gone. The other morning, though, a sparrow came and perched on the roof and stayed for quite a minute, and I thought he saw me here. Oh, I was happy. And at night sometimes I see a star. I love the stars. Do you?"

My little boy! My little boy! Six years old. All day long to suffer pain, learn lessons, and watch the sky. To see sometimes a star, sometimes a sparrow. I am not ashamed to tell you that, for the first time in my life that I can remember, I wept, and was glad of the darkness that hid my confusion.

As I sat there, wondering if all the love and joy with which I would henceforth encompass his little life could ever atone for the lonely torture of what had been, he said again: "I love the stars. Father did, too. Do you?"

"Darling, I do. And I will take you where you shall see the whole sky bright with them; not only one or two, as here."

In an eager transport of delight, he raised himself on his pillow, only to fall back again in pain.

Lying down beside him on his little bed, I said: "Tell me now, dear, how long have you been ill? And who takes care of you?"

"Dr. Vorstrovna takes—care of me. He sent my nurse away when father went. He says he is very poor, and often we have scarcely anything to eat, because he buys so many books. He says it is better to buy books than food, because in books there is food that lasts. I do not quite know what he means, but you do, I expect. Before father went I had pain sometimes, but not much. At first when I came here I cried so, and I was often hungry, and my back hurt me, and the pain was worse. Now I am never hungry. One day a lot of books came for Dr. Vorstrovna; they came from some rooms where he used to live; the man left them down stairs at the street door, and all day long I was

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bringing them up. I am little and I could only bring two at a time, and when they were very heavy, only one. There are very many steps, you know. At first, for fun, I began to count the times I went up and down. Altogether I went eighty-four times, and there were one hundred and twenty-seven books. I can count very well. Father taught me. We used to count the trees in the avenue, and once we tried to count the stars. On that evening when I had finished the books, I was very ill, and I have never been down the steps since then."

A burning rage possessed and almost stifled me, but I managed to say:

"What doctor comes to you? Is it a kind one?"

"Oh, no doctor comes at all. They cost such a lot of money, Dr. Vorstrovna says, and order things which cost a lot of money, too. He wants to buy an old—old nerition, I think he calls it, of some book. Then when he has bought his nerition, if he has any money left and I am still no better, perhaps he will ask a doctor to come and see me."

An old "nerition"—an old edition—and for this, for this, my little boy was sacrificed!

"Go on, darling. Tell me more. Tell me everything. Why are you alone like this?" I said, not trusting myself to say more.

"I am nearly always alone in the evenings. But, indeed, I do not mind it. I can think best about father when I am alone. Dr. Vorstrovna goes to lectures, I think. He always has to do things with books. He is very clever. So was father. But father was kind, too. He used to put me on his shoulders and carry me up stairs, and play with me, and put his arms round me and tell me the beautifulest stories Sometimes he was too tired to talk at all, and I just used to sit on his knees by the fire, and I was very happy. Father said that our love was the best sort of love in the world. So, though I am only a little boy, I have had the best love in the world, haven't I? Father said so."

Though absolutely and perfectly a child, he was, as we say, old-fashioned in the extreme. Owing to the fact, probably, of having been always amongst grown-up people, he had a trick of using very long words, or rather, misusing them, in the most delightful manner. In his hours of solitude he had reviewed the past, day after day, with such minuteness, fidelity, and love, that all his conversation was of the former scenes in which his father was hero, king, and lord of all.

Few things in him charmed me more than the exquisitely grave little way he had of saying "Father said so." Against that "Father said so," the united wisdom of the world would have been powerless to persuade him. It was his tiny life's "Amen."

How I remember once, later on, as I sat at my table writing, and he playing at my side, his saying to me suddenly:

"Nell,"—he never, from the very first, called me by any other name—"did you know that you were poserively the best fellow in the world?"

"I did not know it, dear," I answered.

"Well, you are. Father said so."

"Oh! but, dearest, it is not so," I answered, thinking of the dear dead friend of my life, who had always been so blind to my faults, so lenient to my frailties.

In the silence that ensued, I turned to look at my little boy, and my heart smote me as I saw. Behold! his grave blue eyes wide open with amaze; like two scarlet burning poppies his cheeks; his tiny mouth parted with a surprise and pain too sharp for words! Then I kissed away the poppies and the pain, and made my peace with him; but I never again forgot the lesson taught me by my darling, whose father had "said so."

On that first evening I sat by his side in the cold and gloom, comforting him with thoughts of his father in heaven, beyond all cold, and gloom, and pain, and prison for evermore, until at last I managed to soothe him off into a sweet untroubled sleep.

To be continued

THE STEWARD of Mr. Vanderbilt's yacht Alva entered a large fruit and confectionery store just before the yacht sailed and purchased nearly $75 worth of confectionery and fruits. Before leaving, he asked for some hot-house grapes, and was told by the proprietor that the price would be $6 a pound. The steward gave an order for ten pounds, and asked that they be sent to Mr. Vanderbilt's yacht. The storekeeper declined to fill the order because he did not know of Mr. Vanderbilt.

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What they say about it.

Hon. Chas. A. Pillsbury Speaks of His Mission to Washington, and the Burlington Route between Chicago and Minneapolis.

Hon. Chas. A. Pillsbury, after a trip East, is again in his Minneapolis office. Speaking of his mission, the merchant miller said:

"I went to Washington in company with other gentlemen to represent the National Milling Association, with reference to the foreign bill of lading. The bills of lading which the steamship companies have been giving have been absolutely worthless, and have relieved the steamship companies from all reliability on account of their own negligence and carelessness.

"A bill to remedy this evil had already passed the House of Representatives, through the efforts of Harter, of Ohio, and Lind, of Minnesota, and other business included a hearing before the senate committee, of which Senator Frye is chairman. The steamship companies were represented in force, but the committee unanimously recommended the passage of the house bill, with some amendments which do not detract from the efficiency of the measure and which satisfy the committee.

"Another thing which gratified me on returning home was the magnificent train service on the Burlington road. I found on the Eastern roads a class of cars which the Northwest had discarded years ago, and I found some new compartment cars on the Burlington Route which surpass in elegance anything I have seen in the world.

"Certainly the people in the Northwest have nothing to complain of as to the passenger service this railroad is giving between here and Chicago."—*Minn. Eve. Tribune, Jan. 31, 1893.*

THE OLD BATTLEFIELDS

of the South are now attracting and will continue to attract much attention. Once moistened by patriotic blood, and made historic by the heroic deeds of America's manhood and chivalry, they will always remain as sacred ground. When you go South it would be well to bear in mind that more than fifty famous battles occurred on and near the line of the Nashville, Chattanooga & St. Louis railway, forming almost a continuous battleground from Nashville, Tenn., to Atlanta, Ga. The "Dixie Flyer" train leaving Nashville at 7:40 A. M., daily, carrying through Pullman sleeping car to Jacksonville, Fla., gives daylight ride through the picturesque mountains and battlefields of Tennessee and Georgia. Through sleeping car berths can be engaged from St. Louis and Chicago. Address W. L. Danley, G. P. & T. A., Nashville, Tenn.

READ the following from the *Surgical Record:* "A lecturer in one of our hospitals, while illustrating progress in medical science, introduced a deaf patient whose case baffled all medical skill and was considered hopeless, but an invention belonging to F. Hiscox, 853 Broadway, New York, having been recommended, it was used with very satisfactory results, as it fully restored the hearing. It was tested in other cases and found to be more successful than any known device for the relief of deafness, as hearing lost for many years was fully restored by it. This invention is all the more satisfactory as it is out of sight and does not require to be held in position. And while it can be easily removed or inserted by the patients themselves, it is withal curative in action and comfortable to wear."

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

Inside Weather

BY ELIZABETH P. ALLAN

It was no use watching the clouds; it was no use gazing out of the east window or the west, for the whole sky was gray, and the rain was coming down as if it meant business; indeed, it did mean business; it meant corn and wheat and oats in the fields, and peas and onions and lettuce in the gardens.

But inside Mother Bennet's nursery, it meant two sober little faces, and two disappointed little girls. For Miss Nina Graves had promised to come for Kitty and Belle in her pony cart, and take them out to look for trailing arbutus. If it had been "spring-beauties" or "bloodroots," it would not have mattered so much, for they grew everywhere. But the sweet, blushing arbutus is shy and rare, and is a good hider, and does not come where little feet can easily run.

"I believe it always rains when I want to go out," said Kitty.

"Not always," said mother, smiling; "it didn't rain for the May-queen party last week, nor the day you went out to grandma's."

"Well, 'most every time, then," grumbled Kitty.

"Why don't people 'vent something to stop rain," suggested Belle, "like they stop smallpox."

"Vaccinate the weather?" cried Kitty. "Did you ever hear the like?"

"No, but a charm," explained Belle, "so that I could say some strange words, and wave my hands about—so—and the clouds would fly."

"Some people can do that," said Mrs. Bennet.

"Why, mother, really? Did you ever know anybody who could do that?"

"Yes, and so have you. No, I can't tell you who it is now, but I'll do something better; I'll send Charles down with waterproof and umbrella, and ask Mrs. Guest to let Polly come and spend the day with you."

"O, mother, do you think she will? How perfectly lovely! Please hurry, mother, and tell Charles not to walk so slow."

Now, perhaps, you will think that Polly Guest was very beautiful, or very clever, or very great in some way, since our two little girls were so delighted to hear of her coming, but she was none of these things.

Charles came back holding the umbrella over a slim little figure, which quickly sprang out from the water-proof's wet fold, revealing a merry-faced little girl, plainly, even poorly, dressed, but with a wealth of smiling good humor. Her lips smiled, her eyes smiled, the dimples in her rosy cheeks smiled; the very tousled little curls on her head seemed to be nodding and laughing.

And it was always so; if you wanted to do her way, why, good for you! If you didn't want to do her way, O, all right; let's try yours, and in every way, let's have a jolly good time.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If it rained now, or if the sun shone Belle and Kitty could not tell, but the pony cart and the trailing pink and white blossoms were forgotten, and merrily sped the hours.

Presently mother came in with her kitchen apron on. "Time to wash and brush for dinner," she said.

"Dinner time?" cried Belle, "why, we've just had breakfast."

"You have just had a long, happy morning," said mother; "didn't I tell you I knew somebody that could 'say words and wave her hands about so,' and make the clouds fly?"

"Why, mother, did you mean Polly?"

"I did just mean little Polly; the sun always seems to shine where she is."

Polly's blushing little face looked more smiling than ever at such sweet praise, but she laughed outright when Kitty said in sober earnest:

"But you see, mother, Polly is different. Polly always has good weather inside of her!"—*Reformed Church Messenger.*

A Story about the Pansy

A pretty fable about the pansy is current among French and German children. The flower has five petals and five sepals. In most pansies, especially of the earlier and less highly developed varieties, two of the petals are plain in color and three are gay. The two plain petals have a single sepal, two of the gay petals have a sepal each, and the third, which is the largest of all, has two sepals. The fable is that the pansy represents a family, consisting of husband, wife, and four daughters, two of the latter being step-children of the wife, with only one chair; the two small gay petals are the daughters, with a chair each, and the large gay petal is the wife, with two chairs. To find the father one must strip away the petals until the stamens and pistils are bare. They have a fanciful resemblance to an old man with a flannel wrap about his neck, his shoulders upraised, and his feet in a bathtub. The story is probably of French origin, because the French call the pansy the step-mother.

"T———, a little boy of nine, handed in the following composition on George Washington: "George Washington was the father of his country one day he went in his farthers yard and cut down a tree. What are you doing asked his father i am trying to tell a lie and cannot when he grew up he was president and was killed by a man named getto who was jellish of him and the no 9 engine house was draped in black."—*Harper's Bazar.*

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Financial News

REPORTED FOR THE LIVING CHURCH

So far as concerns the money market, the securities market, and banking conditions, the past week, it would be exceedingly difficult to point out a single feature differing in essence from those of several preceding weeks. There is, and has been for some time, a curbed tendency toward strength, but that worn-out subject—the Senate—is unanimously held to be the check that restrains the bottled-up prosperity and return to activity in the commercial and financial worlds. It would, perhaps, be inaccurate to say that business is stagnated, but yet on every hand are evidences of lifelessness and discouragement. It is no longer an unusual thing to see large wholesale establishments open their doors to the retail public, selling wares at any price to reduce stocks into cash.

The retail dealers limit their orders to immediate needs, and the banks will not discount notes for wholesale or retail concerns, the result being that self-preservation is the only object in view on all sides. It is not a year for profits in a general sense, but a question as to how much loss each one can individually stand and still continue to struggle.

The country is physically prosperous in yield, and a majority of the people are mentally sound as regards a safe financial system necessary for the successful harvesting of its resources, but apparently the people's legislative agents do not agree with the people or else are powerless to give them what they ask.

C.

New York, Oct. 7, 1893.

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Hints to Housekeepers

Jellies and preserves should be kept in a dark, cool, and dry closet. If you have no dark closet, wrap newspapers about the preserve jars when they are put away. Handle the jars carefully when you have occasion to move them, for it often happens that a mold forms on the top of the fruit, which does not do any harm, but rather helps to protect it, if not mixed in with it by careless handling. When you are stinted in closet room, you can place strong sheets of pasteboard—parts of old boxes—on the top of one layer of tumblers of jelly or jars of fruit, and set another row on these. Before storing the jars in the closet, wipe them carefully with a wet cloth. Rinse this cloth frequently in hot water. It is a wise plan, when putting up jellies, to cover each tumbler with a round piece of plain white paper, and then tie on a thin layer of cotton batting.—*Ladies' Home Journal.*

REMEMBER IN MAKING COFFEE—That the same flavor will not suit every taste.

That the time for "steeping" should be regulated by the coarseness of the grains.

That every one can be suited to a nicety by properly blending two or more kinds.

That equal parts of Mocha, Java, and Rio will be relished by a good many people.

That the enjoyment of a beverage and slavish devotion thereto are quite different things.

That a mild coffee can be made dangerously strong, and still retain the mildness of flavor.

That the flavor is improved if the liquid is turned from the dregs as soon as the proper strength has been obtained.

That where the percolation method is used, the coffee should be ground very fine, or the strength will not be extracted.

That if the ground coffee is put into the water and boiled, it should be rather coarse, otherwise it will invariably be muddy.

That a good coffee will always command a fair price; but that all high-priced coffees are not necessarily of high quality.

That in serving, the cups and cream should be warm; the cream should be put in the cup before the coffee is poured in, but it is immaterial when the sugar is added.

That a level tablespoonful of the ground coffee to each cup is the standard allowance, from which deviation can be made in either direction according to the strength desired—*Good Housekeeping.*

CANNED FOOD.—There is no doubt that there is far too much cheap canned food used in this country to the exclusion of winter roots and other vegetables, and even fresh meats, which are more trouble to prepare, but more wholesome. Since it is probable people will continue to use canned fruits and vegetables put up in tin, it is well to keep in mind a few simple rules for the sake of the health of the family. Two sources of danger may arise from use of this canned fruit. One is decomposition, the other, tin or lead poisoning. Three rules given by a New York physician enable any one to detect cans that have spoiled and have been cooked over, or those in which the contents are beginning to decompose, or those which have been improperly sealed up with an amalgam which may produce metallic poisoning. First examine the cap of every can and if there are two holes soldered over instead of one, that can has been cooked over and is not fit for use. Secondly, press the bottom of the can; if it rattles like the oiler of a sewing machine, reject it. It should be solid. Thirdly, reject every can of food that does not show a line of resin around the cap as well as at the side of the can. This shows that a cheap and dangerous amalgam, probably of zinc and muriatic acid, has been used instead of a regular solder. Reject without hesitation the contents of any can which shows rust on the inside of the cap or on any part of the inside of the can. The contents of such a can are mixed with tin and are dangerous to use. All canned goods as soon as they are opened should be poured out in an earthen dish and allowed to air for at least two hours in a cool place so that the close, tinny taste sometimes apparent to the senses, when the goods are perfectly sound, may pass off. There is no excuse for the use of canned meats when good fresh meats can be obtained; and it is from the use of canned corned beef that the most serious cases of poisoning have resulted. These occurrences were generally in localities where good corned beef could have been purchased by the pound, but the canned beef was more convenient to use because it required little or no cooking.—*N. Y. Tribune.*

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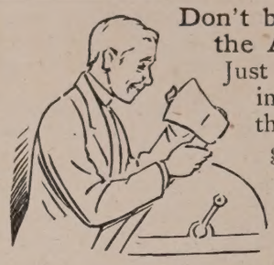

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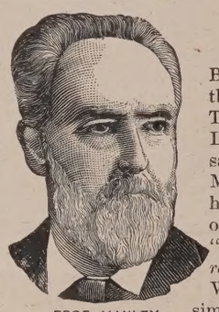

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